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THE SACRED THOUGHTS.

ORIENTAL & OCCIDENTAL.

ON

RELIGION AND THEOLOGY



Vol. I. Part I.

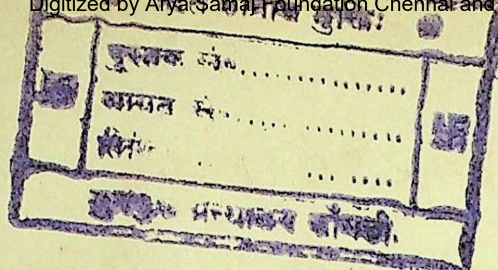
EDITED BY

BABU B. R. CHATTERJEE,
THE PRESIDENT, ARYA SAMAJ,
SUKKUR.

" One Thought I have, my ample creed,
So deep it is and broad,
And equal to my every need
It is the THOUGHT OF GOD."

THE SECOND EDITION.
(Improved and Enlarged.)

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1st October, 1894.



DEDICATION.



THIS CASKET OF HEAVENLY FLOWERS IS VERY AFFECTIONATELY DEDICATED TO MY MOST ADORABLE MAMMA, SRIMATI KHATTER MONI DAVI, AS AN HUMBLE TOKEN OF MY ADMIRATION AND GRATITUDE FOR HER LIFE-LONG PIETY, UNSWEVERING FAITH, DEVOTION & RIGHTEOUSNESS.

PREFACE TO PART I.

The first part of the "*Sacred Thoughts,*" appears before the public in this humble garb. It is a child of not yet two years old and deserves to be kindly treated. The demand for this edition was not expected so soon after the publication of the first work in 1893. It is infact a New Edition, comprising matters of vital importance. The prospectus already circulated specifies the nature of the subjects dealt with. The Index shows the various schools of authorities consulted. Every endeavour has been made to discourage Sectarian Thoughts and philosophic pedantism. Only simple unvarnished truths have been garlanded in a convenient form to make it acceptable to all.

The whole work is completed in two volumes of four parts, *viz*:—

Vol. I.	Part I. Chap. I. & II.	treats on	Religion & Theology.
	,, II. ,, III.	,, ,,	Soul and its Destiny.
,, II.	,, III. ,, IV. & V.	,, ,,	Devotion & Morality.
	,, IV. ,, VI. & VII.	,, ,,	Society, Educatiou &c.

The affinity between Religion and Theology has been established in this part on a scientific basis. It has been proved, that in the midst of dashing and roaring breakers of theologies, man's soul is capable of holding a tranquil footing at the bottom of the sea of One Universal Religion which kisses the heaven with all its glories.

The special recommendations of the work are as follow :—

1st.—That it stands on a sound cosmopolitan basis, and attacks or defends no particular sect or creed.

2nd.—That it claims to have traversed most cautiously, nay, *impartially*, through the intellectual, moral and spiritual regions of both the old and new worlds. It reflects the slanting-morning-beams of the East, and the meridian light of the West that dazzles, now, the civilized world.

3rd.—That it faithfully represents many noble Thoughts and sentiments of the most eminent classic, as well as, modern authors, and divines of all nations; and proclaims that "Truths, as roses of God, cannot be monopolized by any particular country or class as its own property."

4th.—That it hopes to be a friend and counsellor of the Indian students, and young lecturers, in solving some of the most intricate problems, as satisfactorily as possible.

5th.—That it intends to serve humanity, as a book of theological and ethical reference, and to help the unwary youths to extricate themselves from the thorny labyrinths of secpticism and sectarianism that have already

demoralized, nay, demolished our happy homes.

The readers will not find my personal opinions in this book; my object being purely to present them with better precepts and nobler Thoughts than mine. Should any, however, like to know my views, he may kindly refer to my Lectures, Sermons, and Notes, though only a portion of which has yet been published.

Slight modifications, in the original prospectus of the work regarding the arrangement of matters, have been deemed necessary. Each part shall, now, have its own page mark, Preface, Table of Contents and Index; so that it may be handled independently of the others, or all parts bound together in separate volumes, according to the convenience of the readers.

I acknowledge with pleasure the valuable assistance rendered by my son, Satya Prio, in correcting the proofs of this voluminous work.

If any one be benefitted by the study of this book, I should deem my labour and expenses amply rewarded.

SUKKUR,
1st October, 1894.

B. R. CHATTERJEE.

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CHAPTER I.—RELIGIOUS.

PHILOSOPHY AND ITS AIM.

1. Philosophy fails of its noblest object, if it does not lead us to God, and whatever may be its pretentions that is unworthy of the name of science, which professes to trace the sequence of nature, and yet fails to discover as if marked by a sunbeam, the mighty hand which arranged them all, which fails to bow in humble adoration before the power and wisdom, the harmony and beauty, which pervade all the works of Him who is eternal.—*(Abercrombie.)*

2. The character of the true philosopher is to hope all things not impossible and to believe all things not unreasonable.—*(Herschel.)*

3. True philosophy unfolds the design of final causes with a calm and humble wisdom. It finds the Creator every where, and always acting in wisdom and power.

4. Philosophy is for ever entangling itself in nets of its own weaving, because it will not inquire of Him, who designed, of the first cause, and of His purposes.—*(Maccullock.)*

5. He who would become philosopher must commence by repudiating belief.—*(Bacon.)*

6. Philosophy is not the art of doubting, but the art of doubting well.—*(Aristotle.)*

7. It is the business of philosophy to investigate, to admire and to doubt.—*(Plutarch.)*

8. A learned ignorance is the end of philosophy, as it is the beginning of theology.—*(Hamilton.)*

9. Wonder is the first cause of Philosophy.—*(Aristotle.)*

10. Philosophy is the knowledge of effects in their causes. —(*Hamilton.*)

11. Philosophy is the science of things divine and human, and of the causes in which they are contained.—(*Cicero.*)

12. Philosophy is the science of things possible, in as much as they are possible.—(*Wolf.*)

13. It is the science of things, evidently deduced from first principles.—(*Descartes.*)

14. Philosophy is the science of the relations of all knowledge to the necessary ends of human reason.—(*Knat.*)

15. Philosophy is the identity of identity and nonidentity. —(*Hegel.*)

16. Philosophy is the science of Truth, sensible and abstract.—(*Condillae.*)

17. The end of philosophy is the intuition of unity.—(*Plato*)

18. Diogenes being asked what advantage he had derived from being a philosopher, he replied, "The power of enjoying the society of myself."

Philosophy aids the advancement of mankind.

19. The name philosophy is associated with some of the most dignified and venerable notions that pass current among men. In the exercise of some of our highest faculties and in the most arduous encounters with enterprise that contribute most to the advancement and elevation of mankind—we are frequently brought face to face with this so-called philosophy.

Philosophy Dignifies the Mind.

20. The maintenance of a serene, tranquil frame of mind and conduct in the midst of the harassments and exciting incidents of life, has been often dignified with the appellation we

are now discussing. At first sight this might indicate merely great energy of will, resolution, and self-restraint, which of itself never amounts to philosophy; it being evident from the meanings already passed in review that some exercise of the understanding or intelligence is always implied in the use of the term. But at the bottom of this serenity and impassiveness and reasons that have determined the individual to resist the influences that trouble and excite the spirit; and these reflections, considerations and reasons constitute the philosophy of the effort.

Philosophical Meditations console the human mind.

21. There are many ways of cheering and consoling the human mind under the ills and misfortunes of life. The afflicted may have recourse to outbursts of grief, which is nature's own relief; or of rage, which is equally natural. Diversion of mind may be sought in occupation or in dissipation. The influences of religion may be invoked. But if in place of any of these or of others like them, the mind attains a state of comfort and solacement by meditation on the scheme of the world and of human life, and by reflecting on the fact, that we are at the mercy of general laws which, although now and then cruel to individuals, work for good on the whole, the result is a victory of philosophy.

Philosophy Natural and Moral.

22. A very ancient distinction was made between natural and moral philosophy—the one being intended to express the intellectual comprehension of the world, and of its mathematical, mechanical, chemical and other relations; while the name "moral" was given to the employment of man's highest reason in the practice of life. The last branch was created by Socrates, who was the professed enemy of the other, counting it both unattainable and useless. When the study of the means of securing human happiness and the highest ends of existence is conducted by a man of superior intellect, who can view the

whole subject according to the general laws of being, of which mankind at large can take no account, we have the original meaning of moral philosophy.—(*Chambers's Papers for the People, Vol. VIII.*)

The Progressive Character of Philosophy.

23. The philosophy of the present day wears a pre-eminently prospective character. Its dealings are more with the future than with the past. Its title is onward, its character progressive, its aspirations are for to-morrow rather than for to-day. A very little acquaintance with the temper of the philosophic mind of our time teaches us this; and such is in truth the natural consequence of events. Men are not satisfied with their present attainment, and the eye of the scientific is ever on the stretch—gazing into the clouded futurity. Every fresh disclosure of the before-hidden wonders of the natural world is an incentive to fresh investigation. Science is ever adding to the height of her watch-tower, and as she stands upon a higher point of observation, is ever revealing some new and hitherto unknown object for inquiry. It might be thought that the development of natural knowledge—for such is the object of science would leave continually less and less for discovery. The marvel is, that it is precisely the reverse. Because we know, we come to know more; and the more we come to know, the more remains to be known. Our philosophers are not men who stop to comment upon what is past, or who are satisfied with what is present.—(*Chambers's Papers for the People, Vol. X.*)

The Six Darshanas.

24. Of the philosophical schools it will be sufficient, here, to remark that the first *Naya* seems analogous to the Peripatetic; the second, sometimes called *Vaiceshika*, to the Ionic; the two *Mimansa*, of which the second is often distinguished by the name of *Vedanta*, to the Platonic; the first *Sankhya*, to the Italic; and the second or *Patanjala*, to the Stoic philosophy;

so that Gautama corresponds with Aristotle; Kanada, with Thales; Jaimini, with Socrates; Vyasa, with Plato; Kapila, with Pythagoras; and Patanjali, with Zeno.—(*Sir William Jones', Works quarts ed. 1799. P. 360-361.*)

The Etherial body of the Soul.

25. Like the Hindus, Pythogoras, with other Greek Philosophers, assigned a subtle etherial clothing to the soul apart from the corporeal part, and a grosser clothing to it when united with body; the *Sukshma* (*or Linga*) *Sarira* and *Sthula Sarira* of Sankhyas and the rest. I should be disposed to conclude that the Indians were in this instance teachers rather than learners.—(*See Sir W. Jones' Works, 8vo. ed. III. 236 and Colebrooks' Miscellaneous Essays, second edition, I. 241.*)

26. The readings of philosophy, the creeds of theology, are alike transitory: but the discernment of sacred truth and beauty is perpetual, and without essential change.

27. Never knowing but *inpart*, we find all our knowledge successively vanishing away: but in adoring the grandeur, feeling the solemnity, and aspiring to the perfection of the whole, the inspirations of genius and the yearnings of faith are consentaneous and eternal.—(*James Martineau.*)

Vedic Philosophy.

28. To my idea the greatest advantage which this century, still in its infancy, has over the preceding one, is that the knowledge of the Vedas has been imported to it through the translation of the Upanishads. Indeed, I might almost presume to affirm that the influence of Sanskrit literature in Europe will equal that caused by the revival of Greek letters, which took place in the fourteenth century.—(*Schopenhauer*, in the introduction of his work, 1818. A.D.)

29. Every philosophy, which transcends the sphere of experience without having justified this act by an examination of the faculty of knowledge, is a form of dogmatism.—(*Kant.*)

30. A HYMN.

Every gentle gale that blows,
Every little stream that flows
Through the green and flowery vale,
Every flower that scents the gale,
Every soft refreshing shower
Sent upon the drooping flower,
Every tempest rushing by,
Says to man that God is nigh.

Lofty hills with forests crowned,
Deserts where no tree is found,
Rivers, from the mountain source,
Winding on their fruitful course,
Ocean with its mighty waves,
Rocks and sands, and pearly caves,
All that in the ocean dwell,
Unto us his goodness tell.

Every little creeping thing,
Every insect on the wing,
Every bird that warbling flies
Freely through his native skies,
Beasts that far from man abide,
Those that gambol by his side,
Cattle on a thousand hills,
Say that God creation fills.

He has taught, with wondrous art,
Each to act his proper part;
Food and shelter how to gain,
How to guard itself from pain;
Make its own existence bright,
While it serves for man's delight,
All his creatures every hour
Speak of God and show his power. (*Anonymous.*)

WISDOM AND KNOWLEDGE.

1. Wisdom without innocency is knavery, innocence without wisdom is foolery; be therefore as wise as serpents, and as innocent as doves. The subtility of the serpent instructs the innocency of the dove; the innocency of the dove corrects the subtility of the serpent. What God hath joined together, let no man separate.—(*Quareles.*)

2. Wise men learned more by fools than fools by wise men.—(*Bacon.*)

3. Wisdom and knowledge do not always go together. There may be wisdom without knowledge and knowledge without wisdom.

4. Knowledge is proud that he has learned so much, wisdom is humble that he knows no more.—(*Cowper.*)

5. Silence does not always mark wisdom.—(*Coleridge.*)

6. A wise man will desire no more than what he may get justly, use soberly, distribute cheerfully, and live upon contentedly.

7. Cunning is nothing but the fool's substitute for wisdom.—(*Skelton.*)

8. A wise man knows his own ignorance, a fool thinks he knows everything.

9. It is not worth the name of wisdom, which may be heard only and not seen.—(*Bishop Hall.*)

10. The wise man is on the bank, and the fool in the midst of water.—(*Confucius.*)

11. Knowledge is always a diadem to a young person and a chain of gold about his neck.

12. It is a great part of wisdom to determine in what way a man's usefulness may best be employed.—(*Gilpin.*)

13. He that wants good sense is unhappy in having learning, for he has thereby only more ways of exposing himself; and he that has sense knows that learning is not knowledge, but rather the art of using it.—(*The Talter.*)

14. Wisdom is to the mind what health is to the body.

15. Man's chief wisdom consists in knowing his follies.

16. The highest learning is to be wise, and the greatest wisdom is to be good.—(*M. Antoninus.*)

17. As there is a folly in wit, so there is a wisdom in ignorance. I would not be ignorant in a necessary knowledge nor wise above wisdom.

18. A contented ignorance is indeed wiser than a presumptuous knowledge.—(*Hamilton.*)

19. It is a self-evident truth that the knowledge of opposites is one—Thus we cannot know what is tall without knowing what is short, we know what is virtue only as we know what is vice, the science of health is but another name for the science of disease.—(*Ibid.*)

20. Knowledge in youth is wisdom in age.

21. Zeal without knowledge is fire without light.

22. Consideration is the parent of wisdom.

23. It is better to sit with a wise man in prison, than with a fool in paradise.

24. Knowledge is a treasure, but practice is the key to it.

25. Knowledge is silver among the poor, gold among the nobles, and a jewel among princes. * *

26. Knowledge without practice makes but half an artist.

27. Learning is an ornament in prosperity, a refuge in adversity and a provision in old age.—(*Aristotle.*)

28. Learning makes a good man better, and a bad man worse.

29. Learning refines and elevates the mind.

30. Learn to creep before you leap.

31. Learn to say before you sing.

32. Let another's shipwreck be your sea-mark.

33. The wise man knows that he knows nothing, but the fool thinks, he knows all.

34. Wisdom goes not always by years.

35. Wisdom is neither inheritance nor legacy.

36. Wise and good are better than rich and great.

37. Wise fear begets care.

38. Wise men change their mind, fools never.

39. Wise men in the world are like timber-tree in a hedge here and there one.

40. Wise men learn by other men's mistakes; fools by their own.

41. Wise men, though all laws were abolished, would lead the same lives.

42. In three things I (wisdom) was adorned, and stood up beautiful before God and man: the unity of brethren, the love of neighbour, a man and a wife that agree together.—(*Ecclesiasticus.*)

43. Exalt wisdom, and she will exalt thee.

44. Knowledge is the treasure, but judgment is the trea-

surer of a wise man.

45. Knowledge of ourselves requires great penetration.

46. By far the best guide to happiness is wisdom, but irreverence to the gods is unbecoming; the mighty vaunts of pride, paying the penalty of severe affliction, have taught old age, thus humbled, to be wise.—(*Sophocles.*)

47. The gods implant wisdom in men, which is the noblest of all treasures.—(*Ibid.*)

48. But as to wisdom and true opinions which are firmly held, happy the man, who can retain them to his latest day; while he is perfect, who possesses these and all the good things that are contained in them.—(*Plato,* Leg. ii. s.)

49. It is not hoary hairs that bring wisdom; but some have old heads on young shoulders.—(*Menander.*)

50. The God, O men, seems to me to be really wise; and by His oracle to mean this, that the wisdom of this world is foolishness, and of no effect.—(*Plato.*)

51. Reason, alas! It does not know itself,
But man, vain man! would with
His short-lined plummet
Fathom the vast abyss of heavenly justice.–(*Dryden.*)

52. Where the eye of Pity weeps,
And the sway of Passion sleeps,

Where the lamp of Faith is burning,
And the ray of Hope returning,

Where the "Still-small-voice" within
Whispers not of wrath or sin.

Resting with the righteous deed
Beaming o'er the drooping head

Comforting the lowly mind
Wisdom dwelleth seek and find!

INDIAN THOUGHTS.

53. If thou art wise, seek ease and happiness
In deeds of virtue and of usefulness;
And ever act in such a way by day
That in the night thy sleep may tranquil be;
And so comport thyself when thou art young,
That when thou art grown old, thine age may pass
To calm serenity, so ply thy task
Throughout thy life, that when thy days are ended,
Thou may'st enjoy eternal bliss hereafter.
(*Mahabharata*. V. 1248.)

54. Science is like a couch to sapient men,
Reclining there, they never feel fatigue.
(*Sesupala-badha af Magha*. 77.)

A monarch's weapon is his intellect;
His ministers and servants are his limbs;
Close secrecy of counsel is his armour;
Spies are his eyes; ambassadors, his mouth. (*Ibid* 82.)

Wise men rest not on destiny alone,
Nor yet on manly effort, but on both. (*Do*. 86.)

55. A man's truest wisdom will resign
His wealth, and e'en his life, for good of others;
Better abandon life in a good cause,
When death in any case is sure to happen.
(*Hitopadesa*. I. 45.)

That man is sapient who knows how to suit
His words to each occasion, his kind acts
To each man's worth, his anger to his power. (*Do*. II. 48.)

If glass be used to decorate a crown,
While gems are taken to bedeck a foot,
'Tis not that any fault lies in the gem,
But in the want of knowledge of the settler. (*Do*. 72.)

TRUTH.

1. Truth is not only a man's ornament, but his instrument; it is the great man's glory and the poor man's stock; a man's truth is his livelihood, his recommendation, his letters of credit.—(*Whichcote.*)

2. To discover truth is the best happiness of an individual and to communicate it, is the greatest blessing he can bestow upon society.—(*Townsend.*)

3. The greatest friend of truth is time, her greatest enemy is prejudice, and her constant companion is humility.—(*Cotton.*)

4. It is more from carelessness about truth than from intentionl lying, that there is so much falsehood in the world.—(*Dr. Johnson.*)

5. People frequently reject great truths, not so much for want of evidence as for want of an inclination to search for it.—(*Gilpin.*)

6. Seize upon truth, where'er 'tis found,
Amongst your friends, amongst your foes,
On Christian or on Heathen ground;
The flowers divine, where'er it grows!
Neglect the prickles and assume the rose.—(*Watts.*)

7. Truth will be uppermost, sometime or other, like cork, though kept down in water.—(*Sir W. Temple.*)

8. The study of truth is perpetually joined with the love of virtue; for there is no virtue which derives not its original from truth: as, on the contrary, there is no vice which has not its beginning from a lie. Truth is the foundation of all science.—(*Casallhon.*)

9. No labour shall be thought too great for the searcher after truth.—(*Bishop Hopkins.*)

10. Of all the duties, the love of truth, with faith and con-

stancy in it, ranks first and highest. Truth is God. To love God and to love truth are one and the same.—(*S. Pellier.*)

11. He that finds truth, without loving her, is like a bat; which, though it has eyes to discern that there is a sun, yet has so evil eyes, that it cannot delight in the sun.—(*Sir P. Sidner.*)

12. It is impossible that all the products of consciousness can be true, because many of them contradict each other. Unless therefore, in different ages there are different standard of truth, it is clear that the testimonial of man's consciousness is no proof of an opinion being true; for if it were so, then two propositions diametrically opposed to each other might both be equally accurate.—(*Buckle.*)

13. It is opinion, not truth, that travelleth the world without a pass-port.—(*Sir W. Raleigh.*)

14. Truth is God's daughter.

15. „ is the daughter of time.

16. „ never grows old.

17. „ and roses have thorns about them.

18. „ and honesty have no need of loud protestation.

19. Truth's best ornament is nakedness.

20. Truth is the essence of principle, integrity, and independence. It is the primary need of every man.—(*Smile's Duty.* Page 46.)

21. A lie which is half the truth is the worst of lies.

22. The sincere man speaks as he thinks, believes as he pretends to believe, acts as he professes to act, and performs as he promises.

23. Lies, says Ruskin, may be light and accidental, but they are an ugly soot from the smoke of the pit, and it is better that our hearts should be swept clear of them, without our care as to which is largest or blackest.—(*Smile.*)

24. Let him that would live well attain to truth, and then, and not before, he will cease from sorrow.—*(Plato.)*

25. All bad work is lying. It is thoroughly dishonest. You pay for having a work done well; it is done badly and dishonestly.

26. "Thou must be brave thyself,
If thou the truth would teach;
Dive truly and thy life shall be
A great and noble creed."

27. Truth needs no armed band
No martyred hand;
Its blazing banner, in peace unfurled.
Must ever captivate the world.

(The Asiatic Review.)

28. Infirm and imperfect consciousness is obviously the cause of much opposition to new truths. Men see rightly with one eye, and are staggered in their old opinions, but the other eye is one of prejudice, or interest, and by shutting the former, when they can do, they remain blind.—*(Chambers.)*

Liar is a coward towards man.

29. There is no vice which does so overwhelm a man with shame, as to be found false or perfidious; and therefore Montaigne saith very acutely, when he inquired the reason why the giving the lie should be such a disgraceful and odious charge. "If it be well weighed," said he, "to say that a man lies, is as much as to say, he is a bravado towards God, and a coward towards man, for the liar insults God and crouches to man."—(*Lord Bacon.*)

30. Veracity divided into Moral and Physical Truth.

(*a.*) Moral truth consists in our *intention* to convey to another, to the best of our ability, the conception of a fact, exactly as it exists in our own minds.

(*b.*) Physical truth consists in conveying to another the conception of a fact, precisely as it actually exists, or existed.

I may innocently have obtained an incorrect conception of a fact myself, and yet may intend to convey it to another precisely as it exists in my own mind. Here, then, is a *Moral* truth, but a physical untruth.

Or again, I may have a correct conception of a fact, supposing it to be an incorrect one, but may convey it to another, with the intention to deceive. Here, then, is a moral falsehood and a physical truth. Pure truth is communicated, only, when I have a correct conception of a fact, and communicate it, intentionally to another, precisely as it exists in my own mind.

The law of veracity forbids :—

I.—Uttering as true what we know to be false.

II.—Uttering as true what we do not know to be true.

III.—Uttering what is true in fact in a way that gives a false impression.

(*a.*) By exaggerating some or all of the circumstances attendant upon the fact.

(*b.*) By extenuating some or all of the circumstances attendant upon the fact.

(*c.*) By exaggerating some and extenuating others.

(*d.*) By stating the facts as they existed, but so arranging them as to leave a false impression upon the hearer.

IV.—The utterance includes whatever gives impression—tone or look.

V.—The obligation is universal and includes all nations. If the person with whom we converse has no right

to know the truth, we may conceal it, but must tell no falsehood.

Veracity in respect to the future, is of two fold nature, *viz.*, Promises and Contracts.

(*a.*) Of promises, the law of veracity lies ... ... { (1) in relation to intention. (2) do. to obligation.

(1.) *The intention.*—The law in this respect demands that we convey to the promisee the intention as it exists in our own minds.

(2.) *The obligation.*—The law of veracity obliges us to fulfil the intention just as we made it known. The rule of Dr. Paley is as follows :—

"A promise is binding in the sense in which the promiser supposed the promisee to receive it."

(*b.*) Of contracts, the law of veracity is binding between individuals and societies.—(*Wayland's Moral Science.*)

31. There is small chance of Truth at the goal where there is not a child-like humility at the starting post.—(*Coleridge.*)

INDIAN THOUGHTS.

The Trinity of Truth.

32. The more we examine the nature of truth, the more we realise that it is a trinity, or a *unity* of three elements,—*knowing*, *feeling*, and *doing*, inseparably bound up with each other. When the first term of the series is present, the second necessarily follows, and the second is invariably followed by the third. This is true not only of man but also of God; for man is but the son of God, with only this difference that, in God, the process is infinite and eternal; he knowing all and loving all and acting through all, and thus bringing forth the universe in all its sublimity and grandeur, whereas in man it is limited by time and space. Human life is the Universal Life assimilated and acquired, through struggle or work, or whatever you may choose to call it. True piety is therefore, not

any of these three elements, but the union of all the three in life and character. Work is necessary for self-realisation, so that, wherever it is absent true knowledge of self, and consequently of God, is extremely doubtful. * * * *

We have no sympathy with quietism and idle transcendentalism on the one hand, and mechanical service of humanity, not an outcome of a genuine love of truth, on the other. We want service of love, which again is born of true knowledge, of the realisation in thought of the truth *as it is*. The balance should always be kept even, and whenever we see any of these elements preponderating another, we are to understand that we are deviating from our ideal, and should at once seek to restore equilibrium.—(*The Indian Messenger.*)

The Value of Truth.

33. Holding all the Vedas in memory, or ablutions performed in all the sacred waters may, or may not, be equal to telling the Truth every day in one's life. A thousand Horse-sacrifices and Truth were once weighed in the balance it was seen that Truth weighed heavier than them. It is by Truth that the Sun is imparting heat; it is by Truth that the fire blazes up; it is by Truth that the winds blow; verily, everything rests upon Truth. It is Truth that gratifies the deities, the Pitris, and the Brahmanas. Truth has been said to be the highest duty. Therefore, no one should ever transgress Truth. The Munis are all devoted to Truth. All truthful men succeed by their truthfulness in attaining to Heaven and sporting there in felicity.—(*Mohabharata. Anusasana Parva. Section* 75. Slokas 30 to 34.)

34. There where falsehood would assume the aspect of truth, truth should not be said. There again, where truth would assume the aspect of falsehood, even falsehood should not be said.—(*Ibid, Shanti Parva. Section 110. Text. 5.*)

35. That ignorant person incurs sin who says untruth which

is dissociated from Righteousness. That person is said to be conversant with truth with duties who can distinguish truth from falsehood, *i. e.* who knows when truth becomes as harmful as untruth, and untruth, becomes as Righteous as Truth. *Ibid.* 6.

36. A Yogee said:—He who is addicted to falsehood hath neither this world nor the next. Such a person fails to rescue his ancestors (from infamy). How again shall he succeed in doing good to his progeny? *Ibid Section 199. Text.* 60.

37. The rewards of sacrifices and gifts, as also of fasts and religious observances, are not efficacious in rescuing (a person from evil and hell) as Truth, in both this and the next world. 61.

38. All the penances that have been undergone by thee and all those that thou wilt undergo in the future for years, do not possess efficacy greater than that of Truth. 62.

39. Truth is the one undeteriorating Brohmo. Truth is the one undeteriorating sacrifice. Truth is the one undeteriorating Veda. 63.

40. Truth is awake in the Vedas. The fruits attached to Truth have been said to be the highest. From Truth arises Righteousness and self-restraint. Every thing rests on Truth. 64.

41. Truth is the Vedas and their branches. Truth is knowledge. Truth is the ordinance. Truth is the observance of vows and fasts. Truth is the Primeval Word *Om.* 65.

42. It hath been heard by us that once on a time Truth and all religious observances were placed on a pair of scales. When both were weighed, that scale on which Truth was, was seen to be heavier. 68.

RELIGION.

1. Religion enables the mind to resign with calmness and to suffer without complaining, yet, at the same time, leaves it to the exercise of faith and humility by cheering it rather with future hopes, than blunting the edge of present feeling.—(*Carter.*)

2. Religion is that hope which is the resource and comfort of the patient, and the sovereign balm for all the evils of Life.—(*Anon.*)

3. To be of no church is dangerous. Religion of which the rewards are distant, and which is animated only by faith and hope will glide by degrees out of the mind, unless it be invigorated and re-impressed by external ordinances by stated calls to worship and the salutary influence of example.—(*Dr. Johnson.*)

4. You will often want religion in the times of most danger, the storms and tempests of life. The essence of religion is a heart void of offence towards God and man ; not subtle speculative opinions, but an active vital principle of faith.—(*The Earl af Chattan.*)

5. Religion is a good thing in itself, it is the betrothed bride of the spirit of man, to be loved for her own sweet sake, not a servant, to be taken for use alone.

6. Religion helps a man to two positive things, first, to a desire of the right, next, to a progressive knowledge and practice of the right.—(*T. Parker.*)

7. Absolute religion is perfect obedience to the laws of God.—(*Ibid.*)

8. Wait, religion has for sometime, been tried by the temptations of life, before you pronounce on its reality.—(*Gisborne.*)

9. No man's religion ever survives his morals.

10. There is too much playing at religion, and too little

enthusiastic hard work. There is a great deal of reading about religion; but true religion, embodied in human character and action, is more instructive than a thousand doctrinal volumes. —(*Smile.*)

11. Religion being the chief hand of human society, it is a happy thing when itself is well contained within the true bond of unity. The quarrels and divisions about religion were evils unknown to the heathen.—(*Bacon.*)

12. Religion is the first spiritual thing man learned; the last thing he will abandon. There is but one Religion as there is but one ocean.—(*T. Parker.*)

13. Religion properly consists in a reverential esteem of things sacred.—(*South.*)

14. There is nothing in my opinion more pleasing in religion than to consider that the soul is to shine for ever with new accessions to glory.—(*Addison.*)

The windows towards God.

15. As we have bodily senses, to lay hold on matter and supply bodily wants, through which we obtain naturally all needed material things; so we have spiritual faculties to lay hold on God, and supply spiritual wants, through them we obtain all needed spiritual things. As we observe the conditions of our body we have nature on our side; so we observe the Law of Soul, we have God on our side. There are windows towards God, as towards the world.

Harmonious Action in Religion.

16. The legitimate and perfect action of the Religious Element takes place when it exists in harmonious combination with Reason, Conscience, and Affection.—(*T. Parker.*)

The Religious Ideal.

17. To be religious is to *be* not to *appear*; to *act*, not to feel; to translate into life prayer and symbol that our succepti-

bilities and powers awaken to fresher and richer bloom. With humility in our hearts, with kindness in our thoughts, with consciousness of our dependence on a common Father near to all, whatever their race or faith, and with a resolve to make our service to humanity, the truest service to God, we shall be approaching the religious ideal.

True Religion.

18. True religion is not a name, but a nature, not a notion but a motion.

19. True Religion must be free. without perfect liberty of the mind there can be no true religion. Without liberty the brain is a dungeon, the mind a convict. True Religion is the perfume of a free and grateful heart. True religion is not a theory, it is a practice. It is not a creed—it is a life.—(*Ingersoll.*)

20. True Religion is the life, health, and education of the soul; and whoever truly possesses it is strengthened with peculiar encouragement for every good word and work.–(*Cecil.*)

"True Religion

21. Is always mild, propitious, and humble;
Plays not the tyrant, plants no faith in blood,
Nor bears destruction on her chariot wheels;
But stoops to polish, succour, and redress,
And builds her grandeur on the public good."

(*7. Miller, Mohamet.*)

22. True religion will have an influence not only on the outward conduct of a man, but on the inward affections of his heart; and that man is truly happy in whose mind it has the ascendancy over every other principle.—(*Crabb.*)

The development of religion in man.

23. Temperance, the piety of the body, prepares that for the corporeal joys; wisdom, the piety of the mind; justice,

the piety of conscience; and love, the piety of the affections,—the love of God with all our varied faculities;—these furnish us the complete spiritual joy which is the birthright of each man.

The Aim of Religion.

24. If religion be the service of God by the normal development, use, and enjoyment of every limb of the body, every faculty of the spirit, and every power acquired over matter or man, then it is plain that religion must always aim at, and under favorable circumstances will achieve, a complete and total joy for all men.

Life in Unity with God.

25. There is never too much suffering in the world, only enough to teach mankind to live in harmony with nature, in concord with each other, in unity with God.—(*T. Parker.*)

The Influence of Religion.

26. Religion hath so great an influence upon the felicity of man, that it ought to be upheld, not only out of dread of divine vengeance in another world, but out of regard to temporal prosperity.—(*Blair.*)

The Master-key and Moral Nature.

27. This is the master-key to the whole moral nature; what does he secretly admire and worship? What haunts him with the deepest wonder? What fills him with most earnest soliloquies of his unguarded mind? This it is which, in the truth of things, constitutes his *religion*;—this, which determines his precise place in the scale of spiritual ranks;—this, which allies him to Hell or Heaven;—this, which makes him the outcast or the accepted of the moral affections of the Holiest.

Universality of Religion.

28. We are not all alike; and God does not exist for any

miserable egotist alone. We are all indeed set in one infinite sphere of universal reason and conscience; but scattered over it to follow separate circles, and attain every variety of altitude in faith. Like stars upon the same meridian, whose culminating points cannot be alike, we touch our supreme heights at different elevations; and the measure which is far down on the course of one mind, may be the acme of religion in another. And it is as worthy of God to lift evry soul to the ethereal summit proper to it, as to roll the heavens, and call forth their lights by interval and number, and see that "not one faileth." —(*Dr. James Martineau L. L. D. See Endeavours after Christian Life.* Page 309.)

Disbelieve in Religion is a great evil.

29. So true it is that, though disbelief in religion and contempt of things divine be a great evil, yet superstition is still greater.—(*Plutarchus.*)

Religion, Practical.

30. Religion is a practical thing, and consists in such a determinate course of life, as being what, there is reason to think, is commanded by the Author of nature, and will, upon the whole, be our happiness under His Government. Now if men can be convinced that they have the like reason to believe this, as to believe that taking care of their temporal affairs will be to their advantage; such conviction cannot but be an argument to them for the practice of religion. And if the interest, which religion proposes to us, be infinitely greater than our whole temporal interest, then there must be proportionably greater reason for endeavouring to secure one than the other: since, by the supposition, the probability of our securing one, is equal to the probability of our securing the other.—(*Butler's Analogy of Religion.* Page 291.)

Religion teaches Prudence.

31. There is none who walks so surely, and upon such irrefragable grounds of prudence as he who is religious.—(*South.*)

The Religion of Humanity.

32. If the Religion of Humanity were as sedulously cultivated as the supernatural religions are (and there is no difficulty in conceiving that it might be much more so) there would be no need of the old sort of religion.—(*Mill.*)

Religion is the basis of Civil Society.

33. We know, and what is better, we feel inwardly that Religion is basis of Civil Society, and the source of all good and of all comfort.—(*Burke.*)

The Essence of Religion.

34. You may depend upon it, Religion is in its essence the most gentlemanly thing in the world. It will *alone* gentilize if unmixed with cant, and I know nothing else that will, alone.—(*S. T. Coleridge.*)

Philosophy Versus Religion.

35. Philosophy is a bully that talks very loud when the danger is at a distance; but the moment she is hard pressed by the enemy, she is not to be found at her post, but leaves the brunt of the battle to be borne by her humbler but steadier comrade Religion.

Religious Reverence for inferior beings.

36. A great German poet and philosopher was fond of defining religion as consisting in a reverence for *inferior* beings. The definition is pradoxical: but though it does not express the *essence* of religion, it assuredly designates one of its *effects*. True, there could be no reverence for lower natures, were there not, to begin with, the recognition of a Supreme Mind: but the moment that recognition exists, we certainly look on all that is beneath with a different eye. It becomes an object, not of pity and protection only, but of sacred respect; and our sympathy, which had been that of a humane fellow—creature, is converted into the deferential help of a devout worker of God's will.—(*Dr. James Martineau L. L. D.*)

The object of Religious Sentiments.

37. The object of Religious Sentiment will ever continue to be, that which it has ever been—the unknown source of things. While the *forms* under which men are conscious of the unknown source of things, may fade away, the *substance* of the consciousness is permanent. Beginning with causal agents conceived as imperfectly known; progressing to causal agents conceived as less known and less knowable; and coming at last to a universal causal agent posited as not to be known at all; the religious sentiment must ever continue to occupy itself with this universal causal agent. Having in the course of evolution, come to have for its object of contemplation, the Infinite Unknowable, the religious sentiment can never again (unless by retrogression) take a Finite knowable, like Humanity for its object of contemplation.—(*Herbert Spencer's Essays. Vol. III. P. 73.)*

Formality in Religion.

38. The great majority of mankind being composites of soul and body have to learn of things divine through the medium of sense, and naturally translate their religious feelings into outward act. This would be the case even if the original balance between spirit and organism had never been disturbed. In the actual state of things, which makes the control of passion an essential function of religion, external forms are all the more necessary. Eye and ear become the channels of temptation and corruption, and it is only through the sense that images of a higher sort can be awakened, nobler aspirations aroused, and virtuous action secured. (ArchBishop Satolli, a possible successor to the Papal chair, vide the *International Journal of Ethics. April, 1894.)*

Religion in Life.

39. Religion must not be divorced from every-day-life. Religion, if it is anything, is an every-day-affair, not merely a

Sunday affair. No man can be a truly religious man who does not live a righteous life. Our religion must be with us in the shop, the street, the counting-room, the home as well as in the church. We must manifest our religion in our daily life, in our conversation, in our dealings with men, in trading hours—in whatever our hand findeth to do. We must charge, so to speak, all we do and all we say with the Divine spirit. In doing this we shall follow in the footsteps of the greatest of the sons of God, whose religion and life cannot be separated, for his Religion is his life and his life is his religion.—(*Rev. Carl G. Horst, of Pittsfied. Mass.*)

INDIAN THOUGHTS.

Religion is Power.

40. Religion, to continue the answer to his own question, is not a mere protest, not mere indignation against falsehood in doctrine and in practice. Religion is a power, the greatest of powers that exists in the world, as a positive system of truth, grander and much more distinct, than all those facts and laws which pervade this world. Religion is an ineradicable instinct of the human soul leading it upward towards God and Eternity, and forward to good work and peace amongst mankind. Religion is that positive, powerful, strong instinct of man's nature which binds him with God and with man.—(*P. C. Mozoomdar.*)

Religion conquers Unhappiness.

41. Why should the religious man fear to be unhappy? Who is not unhappy? The worldly man by a continued course of indulgence incapacitates himself from enjoyment, as well as endurance. The religious man has the fullest capacity to enjoy pleasure, and to conquer unhappiness. O religious man! do not insult yourself with the apprehensions of the irreligious.—(*K. C. Sen.*)

42. That which leads to advancement is Righteousness or Religion *(Dharma.)*

43. Righteousness was declared for restraining creatures from injuring one another. Therefore, that is Righteousness which prevents injury to creatures.

44. Righteousness *(Dharma)* is so called because it upholds all creatures. Infact all creatures are upheld by Righteousness which is capable of upholding all creatures.—*(Mohabharata. Shanti Parva. Section 119.* Texts 10-12.)

HYMN.

45.

Many in One, our fathers said;
Many in One, say we.
Of different creeds, of different forms,
Love brings us Unity.

Let science scan earth's open page,
And Suns and planets trace;
Let Art reveal the inner thought
In Nature's forms of Grace.

Let Faith attune the hidden strings
That Science may not sound,
And Future, Past and Present bind
In One harmonious round.

From each, from all, may life outflow,
From each and all flow in.
It needs them all to swell the chords
Of life's triumphant hymn.

(Mrs. E. D. Cheney.)



BASIS OF RELIGION.

I.—From a Christian Point of View.

Belief in supernatural beings.—In our day we have succeeded in reconstituting, in their main features, the greater part of the religions which have played a part in the civilisation of the race. This success is due to the application of the historical method, although it reaches neither to the beginning of the most ancient religions, nor still less to the first development of religious phenomena. If we ascend the stream of time to the point where the veil of history first rises,, we find certain beliefs already clearly enunciated; the belief in supernatural beings, in the possibility of entering into relations with these beings, in certain men regarded as particularly successful in attempts to approach them, and in the attribution of a divine sanction to certain social customs.

To find the origin of these religious factors we must address ourselves in turn to psychology, to prehistoric archæology, to folklore, to comparative ethnography, and to the science of language. It is especially ethnography that is useful to us here, for it is the observation of uncivilised peoples, which gives us the key to the problems raised by the study of prehistoric remains, of popular traditions, and even of certain religious ceremonies, to be found in the nature of a survival, in some of our contemporary churches. The argument that the beliefs of savages differ in different races is of no importance; for the points of resemblance are much more numerous than those of divergence, and all, without exception, have to do with the same stage of mental development which reproduces with close approximation the intellectual and religious platform occupied by our first ancestors. From a religious stand-point, it is not so essential to us to know what they thought about the Divinity as what we ourselves think about Him. The almost insignificant origin of religion proves how infinite may become

its progress, and it is, indeed, an immense advantage to religion for its development to be seen to be but a part of the Divine plan for the general evolution of humanity.

What is Religion?—By it we must understand the manner in which man realises his relations to the supernatural and the mysterious powers who surround him, and upon whom he believes himself to depend. Man began by personifying all objects that appeared to him endowed with movement and consequently with life. Then he sought to establish intercourse with these arbitrary beings which should be profitable to him; and he experienced in regard to them all the sentiments, whether of love, fear, or hate, which such intercourse would cause. These sentiments, however, would not prove a religious character, unless to the personifications thus created is attributed superiority and mystery. Among the factors which most largely contributed to augment the numbers of the earliest gods is, first, the confusion of immediate succession with causality. Long before the Latin tongue had come into being, men said, as they say to-day, '*Post hoc ergo propter hoc.*'

2. **Belief in the Immortality of Soul.**—A second great factor is the assimilation of dreams to reality. The belief in the reality of dreams led to the notion of each one having his or her 'double'—common to savage people, and which may be said to survive among ourselves to-day. His experience in dreams, led the savage to conceive the notion of a 'double,' that could be separated from the body and even survive it. More than this, it lead to the 'double,' after the death of a man, being invested by the friends of the deceased with mysterious and extraordinary qualities, which in his lifetime he did not possess. In point of fact, they exalted the 'double,' or shade, to the level of those supernatural powers with which man was beginning to hold relations.

Did the worship of the dead precede or follow that of personified objects? Most probably it was later, but the fact is

without importance, for both originate in the same feelings, and we find them both deeply rooted even among the most degraded and backward of savages. There is a charm in Count Goblet d'Alviella's style, and his lectures are full of striking illustrations and apposite anecdotes. One statement impressed me deeply. He says we have ample evidence that the cave men, who lived probably towards the end of the glacial period—quaternary men, as they are called—who possessed considerable artistic faculty, and carved pictures of their contemporaries, the mammoths, upon elk horns and the like, which pictures have come down to us, that these Troglodytes firmly believed in a continued existence after death; in other words, in the immortality of the soul. This is very wonderful, and makes us feel, with regard to our far away almost Simian ancestors what Whittier so magnificently expresses in his 'Grave by the Lake':—

> Yet who knows in winter tramp,
> Or the midnight of the camp,
>
> What revealings faint and far,
> Stealing down from moon and star,
>
> Kindled in that human clod,
> Thought of destiny and God?

(*Count Goblet d'Alviella*, Professor of the History of Religion in the University of Brussels, the Herbert lecturer.—*The C. World.)*

3. **Based on knowledge.**—"To place the essence of religion in feeling is self-contradictory, for a religion of mere feeling would not even know itself to *be* religion. Without a distinct conception of, or reference to, a known object, religious feeling is incapable of discriminating itself from any other kind of feeling, of ascribing to itself any special character, or justifying its own existence......What the objects of these feelings are, or whether, indeed, there be any objects to which they are

referable, or whether these objects are good or bad, worthy or ignoble, real or imaginary,—as to all this, the feelings themselves give no information......The foregoing considerations lead obviously to the conclusion that, in its essence, religion must contain in it an element of knowledge, or that religious feeling must be based on objective truth. Religion must indeed be a thing of the heart; but, in order to elevate it from the region of subjective caprice and way-wardness, and to distinguish between that which is true and false in religion, between the lowest and most corrupt and the highest and purest forms of religion, we must appeal to an objective standard. That which enters the heart must be first discerned by the intelligence to be true. It must be seen as having in its own nature a right to dominate feeling, and as constituting the principle by which feeling must be judged and regulated."—(*John Caird.*)

II.—From a Philosophic Point of View.

4. **The Scientific Spirit**.—Science and the scientific spirit are of comparatively recent growth, yet the results already attained have been sufficient to quite transform men's views of department after department of nature, life, and thought. And all departments, save one, have been held legitimate ground for scientific research. On the confines of this single department, however, long stood a warning finger-board inscribed: "No trespassing on these grounds"; and over the portals of the enclosure popular sentiment long kept suspended a two-edged sword turning every way to repel all presumptuous intruders. This protected domain was that of religion, and the warning finger-board and the two-edged sword were the theory of supernaturalism, which at once lifted the whole realm of religious thought and life out of the domain of scientific and philosophic inquiry concerning origin, nature, and processes of development. If religion came down ready-made and perfect from heaven, then it had no processes of development to be

inquired into, and its nature and origin were transcendental as God himself who originated it.

But scientists early discovered, as philosophers long before had discovered, that this religious domain lay central in all fields of inquiry, and it could only be a question of time when it too must yield to investigation. The last decade has been especially rich in philosophic and scientific studies in this field.

5. **On Will.**—Kant is the great representative of the theory that religion has its root in the *Will*. In his "Critique of Pure Reason," Kant found no basis for faith in God, soul, or immortality; but unable, as well as unwilling, to give up faith in these great verities, he brought his critical inquiries to bear upon the practical Reason, *i. e.*, the Will, and in the Categorical imperative,—or moral obligation,—he finds God and the future life presupposed. Kant in other words deduced God and Immortality from the moral law. Morality is of such sublime importance to him, that the adoration and devotion which we had thought to pay to God, he would have paid to the moral law. But, this moral proof of the being of God has no greater validity than that which Kant rejected from the Pure Reason; his profession of finding out God on the basis of the Practical Reason—Will—Moral Law—is open to quite as serious objections as those he raised against other methods. If the notion of God as given in Pure Reason is a dream, an illusion, a wish, what assurance is there that Kant's great sense of human responsibility is more? In what consists the superior validity of the latter as a proof for the being of God?

6. **On Moral Sense.**—Matthew Arnold's famous definition of religion as: "Morality touched by emotion," also bases religion in the will or moral sense, but finding this alone incompetent to constitute religion he supplements it by Emotion, and thus forms a connecting link between Kant and his followers who find the origin of religion wholly in Will, and

the mystics who hold that through the sublime heights of feeling alone men grasp the divine reality of things, the divine essence of God.

7. **On the Sense of God**.—Schleiermacher is the great modern master-thinker and expounder of religion as a feeling. He held the source and essence of religion to be an unreasoned sense of *absolute dependence* on something which sustains and determines us, but which we cannot know. This sense of the infinite *is* the sense of God. If the intellect is limited this matters not for religion. The authority of faith based on a feeling of absolute dependence is all-sufficient. This feeling not only involves religion, but it *is* religion.

8. **On Fear**.—Still another class of thinkers represented by Epicurus and Lucretius among the ancients, and preeminently by Hobbes among moderns, agrees with the mystics in finding the source of religion in feeling, but the feeling which they would single out is that of *fear* rather than dependence.

9. **On Wonder**.—Yet another class of philosophers, Herbert Spencer among them, would place the origin of religion in a feeling of *wonder* in the presence of the Unknown.

10. **On Reason**.—The third great theory as to the origin of religion finds that all genuine religion has its origin and essence in the Thinking or Reasoning faculty. The great representative of this theory is Hegel, who at the same time that Schleiermacher was expounding his religion of a "feeling of dependence" was, in another room of the same university (Berlin), discoursing on the same subject and announcing a conclusion very different. Man shares his sense of dependence, urges Hegel, with the brutes, yet they are not religious. Nature is articulate, expressive of thought, and the human spirit, coming in contact with this spirit of intelligence in nature recognizes its kindred, and this is the beginning of religion. Religion is the thought of the individual as it places itself in relation with the universal.

An act of thought indeed must be ever the initial step. The most primary notion in religion is the conscious recognition of something beyond and greater than the self. This all, the theories either consciously or unconsciously admit. But this recognition of a something beyond the self and greater than the self, cannot come without definite thinking, and the natural response to thinking come in the form of what we term feelings and volitions.

Until the man, or the race, had become intellectually conscious of relationship to a *Somewhat* without himself, and by means of the knowing faculties had contrasted its powers with human needs, neither man nor race could be termed religious. This intellectual consciousness, concentrated upon its object, in what we call attention, generate what we call feeling as its natural legitimate consummation. After thinking has completed itself, *i.e.*, aroused the nature by concentrated attention upon its object, we name it emotion. But such a thing as the advent of an emotion before there has been an intellectual recognition, a conscious grasp in thought, of something over which the feeling may glow, is unthinkable, is equivalent to saying that one may thrill over what he never thought or imagined.

11. **On Personal relationship between Soul and God.**—Religion is, then, at start, a mental or thought-experience; in so far not different from, nor more mysterious than, any other human experience, *e. g.*, mathematics, morality, art, or astronomy. In what then does religion differ from other human affairs? Only in the attitude. When the mind-activity as thought, feeling, willing, faces the external in the discernment of points, lines, surfaces, and solids, together with their various possible relations, the world has agreed to call the mental posture mathematics. When the same mind-activity, as thought, feeling, willing, is turned to beholding the world as a whole, as a manifestation of a spirit, of which the beholder

regards himself in some way a miniature likeness, the result is called religion. Not till the self becomes conscious of itself as over against what it supposes another Self in nature, and has conceived some personal relationship between the two, can religion be said to have begun. This relationship and kinship, once having been perceived, grows into ever clearer and more definite consciousness in proportion as man becomes a reflecting being. The opinions (creeds) which this religious life holds, and the ways (cultus) in which it expresses itself, will vary and change from the age to age as intelligence increases, but religion itself as a conscious perception of a Life that is greater than "I" and of a possibility that is fuller than the present living actuality, cannot pass away while man remains man, because it is founded in the depths of his own nature.—(*Unitarian. 1890.*)

III.—From a Theistic Point of View.

12. **Is Reason or Feeling the Basis of Religion?**—The controversy as to whether Reason or feeling is the basis of religion is an old one. There have always existed a class of theologians who regard feeling as the essential element of religion. Others, again, maintain that the seat of religion lies in the rational nature of man. This controversy, like every other great controversy, rests to a large extent on misunderstanding. The difficulty of arriving at a right conclusion in regard to it is further enhanced by the false theory of the mind which is generally prevalent. It is supposed that mind is an underlying something—a *substratum* having various faculties, such as thought, feeling and will, each of which is sharply distinguishable from the others. No wonder that starting with such a false psychology many theologians should assume it as an axiomatic truth that the basis of religion is *either* Reason *or* feeling *or* will. It is not suspected that thought may after all be a concrete unity including feeling and will within itself, and that it may be a huge error to regard throught as a

"faculty of the mind" altogether different from the other "faculties." The Self cannot be broken up into various departments existing quite independently of one another. It is a spiritual unity which "cannot be conceived of as a repository like a case of instruments or a box of tools, in which so many things are placed side by side, but rather as a unity of which the various elements necessarily involve each other or are the correlative expressions of a common principle". Mind, Thought, Self, or Ego, therefore is not one among many 'faculties,' but a central and universal principle to which all our spiritual activities are referred, and which organically relates them. In no experience of ours can we put aside the universal element of thought. Feelings presuppose the "I" who feels, desires presuppose the "I" who desires, volitions presuppose the "I" who wills. The "I" is the common element in all our experiences, to which they must be related for their very being. If, therefore, anything is the seat of religion, it is the concrete mind itself. Reason is the basis of religion—Reason which comprehends feeling and will within itself. By making Reason the basis of religion, we do not support the view of those who regard intellect *and not* feeling or will as the essential element of religion. Our Reason, as we have already said, is a concrete principle which includes all the spiritual activities of the mind as its factors. Reason being such a concrete unity, to say that it is the basis of religion is to make feeling and will also the indespensable elements of religion.

13. **Reason is the Basis**.—But, it may be asked, how is religion possible for all men, if Reason is its basis? Every man may not apprehend the doctrines of religion in their scientific form, and yet it is possible for all to understand what religion is and to cultivate it. The statement that Reason includes feeling and will within itself does not obviate the difficulty. To make Reason, whatever may be its nature, the basis of religion, is virtually to declare that it is not pos-

sible for all men. This objection, however, is based on a misunderstanding. Reason may be the substance of religion, without taking the form of pure reason. As it is possible to digest without knowing physiology, to appreciate beauty without having any knowledge of æsthetics, to arrive at definite conclusions in regard to practical matters without being able to exhibit and defend the intellectual processes by which they are reached, so it is possible to know and cultivate religion, without any idea of the science of religion. We think and reason every day without being reflectively aware of the processes of thought. Reason is undoubtedly the essence of religion. But it is the business of the philosopher to exhibit how it is so. In religious ideas Reason is embodied, but it is not presented in its naked form to the ordinary man. Reason is *implicit* in religious principles.

The essence of religion cannot be placed in mere feeling. It is self-contradictory to do so. Feeling has no power of discrimination and cannot, therefore, indicate what is its object. It may be evoked by objects of very different kinds. It has been truly remarked that "within the sphere of feeling, the rapture of the sensualist and the devout elevation of the saint are precisely on a level; the one has as much justification as the other." Feeling *as such* is neither religious nor irreligious, neither moral nor immoral. It is the nature of the object which calls forth feeling that gives character to it. But feeling is blind; it cannot have any insight into the nature of the object which evokes it. It is the business of Reason to characterise the objects of feeling. It is beyond the power of feeling to draw any distinction between the grossest forms of religion and enlightened Theism. A fetich-worshipper may have as much warmth of feeling as a Theist. "If there be no common criterion, outside of feeling, to which we can appeal, any one man has as much right to his own religion as any other."

That mere feeling cannot be the basis of religion may be seen from another point of view. Religion consists in the relation between the human spirit and the Divine. That in our nature which corresponds to the infinite Object of religion cannot be anything fleeting and variable. It must be something universal and necessary. Reason alone fulfils these conditions.—(*The Indian Messenger.* 1889.)

RELIGION AND POLITICS.

In his *Samson Agonistes* Milton, speaking of "nations grown corrupt, and by their vices brought to servitude," says that they "love bondage more than liberty, Bondage with ease than strenuous liberty." He attributes the loss of liberty to vice and corruption of morals. His opinion is corroborated by the testimony of history. The fall of the Roman empire was preceded by a corruption of morals of which few parallels are found in history. Readers of Archdeacon Farrar's "Early Days of Christianity" will find in its introductory pages a sober statement of the degraded state of Roman society in that age. Workers in the field of Indian history have hitherto been few. To those who might hereafter explore this dimly lighted region, we would point out that a history of Indian morals during the ages just preceding and following the conquest of the country by the Mussalmans and the English respectively, would be, for many reasons, a work welcome alike to the religious, social and political reformers of the country. Reformers must aim at pulling up by the very roots the evils which they endeavour to sweep away. This requires an exact knowledge of the causes of the evils. Hence the need of such a history.

Our almost entire ignorance of the state of morals during the ages referred to above, compels us to confine our attention to the present. Politically we find our country in a state of

servitude. Socially, India lies enslaved by degrading customs and corrupt morals. In religion, again, the people are priest-ridden, slavishly bowing to their authority, although in many instances they have lost faith in all that the priests try to uphold. Is there no common cause underlying these three chief phases of national degradation? Obviously there is. Whatever is worth having, must be acquired and maintainded with labour and constant watchfulness. Of things worth having, the best are never attained by man in their ideal perfection, but they constantly lure him on to more strenuous efforts. The elasticity of spirit which such high endeavour requires is born of faith in something eternal, call it by whatever name we like. When this faith is lost, when the hope of a better state of things, far off it may be, is gone, the soul of man is satisfied with ease as the supreme good.

2. **The Sense of Duty.**—Our countrymen want a certain measure of self-government. That is no doubt a just and noble aspiration. But every right means a responsibility, a duty. To a certain extent, men can be made to do their duty through fear of punishment. But our ideal is that sense of duty should be the only incentive to its performance. A man will always be wanting in sense of duty unless he has self-respect. Thus we see self-government implies the possession of self-respect and a sense of duty. But men who unthinkingly or otherwise bow their heads to the power of customs however degraded, to the authority of priests whom they despise for their ignorance, can scarcely be said to have an adequate sense of the dignity of human nature and of what is due to the divine attributes of the soul, which is what self-respect means.

3. **The brotherhood of man is the firmest foundation on which the feeling of nationality can be based.**—But the caste-system is a denial of the brotherhood of man.

It is a poor idea of liberty which implies that *we* are to be free to do what we like, whilst *others* are not to be so. Our

countrymen want self-government; but the self-sacrificing spirit of a people, who for fear of social obloquy will not raise a finger to alleviate the miseries of their daughters, must stand a harder test than it has hitherto done.

4. **Besides self-sacrifice, independence of thought must mark a self-governing nation.**—If we want to do as we think best, we must chalk out our own lines of action and not be dictated to by others. But the human soul is not divided into pigeon-holes, into isolated departments. One who thinks independently in political affairs must generally do so in social and religious matters also. Then, too, all vigorous original thinking implies action as its result; for, in a certain sense, the fathers are only fitting themselves for the battle of life with rich stores of wisdom and experience. But who are the mothers of the future regenerators of India? Girls who ought to be busy with their dolls, ignorant, cooped up within the four walls of the zenana, trembling at a shadow and becoming old before they can well be said to be young. Political freedom means the enjoyment by every one of rights which he is fit to exercise. The caste system if strictly adhered to denies to the "lower" castes the right even to worship God! What guarantee would there have been that if the "higher" castes got all political power into their hands, they would not deprive the lower ones of their due share of it, if English education had not exercised to a great extent the evil spirit of caste? India must cease to be the stronghold of caste before she can be politically free.

5. **We have observed above that social reform must keep pace with political advancement.**—And what force is there strong enough to lift the dead weight of pernicious social customs that are keeping down all wholesome efforts in the way of reform, what force is there, we say, but that supplied by spiritual elevation? Without a religious revival,—without faith in something unchangeable, without hopes of a better

state of things, consequent on a religious revival, the eradication of social evils seems impossible. And this religious revival must be genuine. Blind bigotry is not revival. The souls of men must be reborn, as it were. They must outgrow the religion of *authority*, and casting off this cramping robe, must put on the glorious vest of the religion of *self-respect*. This self is not passion, not appetite, neither is it the caprice of human folly, but the image of God, Conscience, His vicegerent in the soul. And though we speak of this religion metaphorically as a vest, it cannot be put on and off like the religion of Sundays, but is the very atmosphere in which the soul lives, moves and has its being, and the principle that governs all our thougts, words and deeds. This religion of self-respect will give rise to an all-pervading sense of duty. Then will disappear social evils and vice and immorality in high places and low, and our national life will rest on the rock of eternal verities.

THE PERMANENCE OF RELIGION.

(From a Theistic Point of View.)

1. **Secularism and Religion.**—The secularists of the present day are fighting against religion and all religious institutions in the devout hope that by their strenuous efforts they will ultimately succeed in completely weaning the human mind from all thought of religion, and that men will as naturally shake off their notions about God as all the civilized nations have shaken off their belief in witchcraft and sorcery. But history tells us that scepticism is at least as old as faith. From the earliest dawn of man's religious consciousness, the voice of scepticism, calling into question the validity of the popular conceptions of religion has exerted itself. In the the earliest religious records extant in the world, there are distinct traces of schismatic movements that rent the

primitive Indian society. Coming to later times, we find the voice of scepticism more articulate and pronounced. Ancient Aryan philosophy soon divided itself into conflicting schools, some of which were distinctly atheistic. Many of them made no secret of their disbelief and openly assailed the religious practices of the common people. In ancient Greece too, the conflict between faith and scepticism was equally pronounced, and there Epicureanism acquired a bad name for its open hostility to the supernatural.

2. **Belief and Unbelief.**—Thus it will be found that unbelief is nearly as old as belief, and yet religious belief, in some form or other, has always held sway over the minds of men. In spite of all their strenuous efforts, the secularists of all ages have signally failed to secularise the human mind. Men have discarded witch-craft; their belief in supernatural possessions, in the Ptolemaic theory of the Universe, and many other kindred superstitions, but this one 'superstition'—namely the belief in an unseen Power ruling over the universe—has desperately clung to the human mind. If it is a disease of the soul, it has been a chronic disease, an incurable malady which has baffled all the efforts of the philosophic physicians who wanted to cure it.

In the history of different nations there have been ages of secularism and unbelief, as Emerson describes the present one to be, but such ages have always been followd by great upheavals of faith,—periods of transition have been soon succeeded by a fresh and vigorous assertion of the essential principles of religion.

3. **Religious Element is Permanent and Constitutional.**—This only shows that the religious element in man is permanent and constitutional. It changes its form; now it is polytheism, then theism; but in all cases it is fundamentally the same,—namely the devout consciousness of a Power ruling over the universe. This common and constitutional inheri-

tance of man is the basis of his religious faith. Ignorant and thoughtless minds, in all ages, have associated religion with particular forms of it, and have supposed that it cannot exist apart from the current forms. * * Shakespear's remark that:—

"There is a divinity, shapes our ends
Rough-hew them as we will."

applies to this case as to many other human affairs. Whatever we may do, however destructive may be our criticism, the three sisters, Faith, Hope, and Charity, will survive all, and guide and bless the heart of man. Republican France has built up the negation of God into a policy of the State, and secularists are confident that during the course of a few generations, Frenchmen will be completely secularized. But those who have thoughtfully studied human history, and also the nature of man, are as confident that faith will return to them in some shape or other.

4. **The Future of Humanity is Safe.**—To be despondent about the future of religion is to say that a wise and merciful God does not rule over the destinies of men; that after having led his children through countless ages, he will ultimately surrender them to darkness and despair. Our faith in Providence is too deeply rooted to be shaken by adverse circumstances naturally arising out of a period of transition. The future of humanity is safe in God's hands. There exists no higher rule for you and me than to implicitly follow the light that is in us. In following that light, some will disbelieve, but inspite of all our contradictions and controversies, humanity will remain believing at its bottom.

5. **Society, the State, and Commerce are creations out of man;**—evolved out of his natural instincts and intuitions. Break down their present forms, let communistic or socialistic upheavals temporarily upset the present arrangements of society, and they will reappear under different conditions and

under other forms. Try to secularize marriage, preach all the doctrines of 'free-love' in the world, and yet in the end, as things will settle down, men and women will as naturally love each other and build little houses of their own, and rear up their little ones, as birds build their nests. The same forces that have led man out of a state of barbarism into civilized life, will begin their work anew, and will rebuild marriage, family and society,—perhaps under other forms. What is true with regard to social life is also true with regard to religion. Break down the present religious institutions, close the present ecclesiastical establishments, level all the churches and chapels to the dust; abolish all clerical distinctions; forbid the observance of the present forms of religion; do you think religion will then die? Like a stream obstructed in its course, it will find out a new channel for itself; it will once more create preachers and teachers under other names, thus raising children unto Abraham out of the common dust, as it were.

6. **The Privilege of a True Believer.**—It is the want of perception of this persistence of religion as a permanent element of human life that leads a class of irreverent thinkers of the present time to aim at to annihilation. As for ourselves, our trust in God should strengthen us against all inroads of fear or despondency. The destiny of man rested safely in the keeping of God millions of years before we were born, and it can rest safely there now. The best means for you and me of fulfilling that destiny is to pursue the course dictated by conscience with singleness of mind. As all the movements of the heavenly bodies are rounded by a common purpose and harmonised into a common system, so all our individual actions, freely chosen and freely performed, are yet held together by a secret purpose which is our destiny. To believe in this all-wise and ever-watchful Providence is the privilege of a true believer.

7. **Perfect Toleration.**—Trusting in the moral and spiritual Government of the world, we can view the religious differences of men in a spirit of perfect toleration. God does not recognize the theological barriers we have raised for ourselves. The operation of his grace is not restricted by the conditions that our ignorance and imperfection impose upon us. He is free to love and bless men inspite of their false theology. Forms and rites are useful and necessary to us as means of culture, but God's grace does not depend on them. He does not make any distinction between the priest in his surplice and the layman in his homely garb. Whosoever truly loves him and does the work he loves, is accepted of him. Theism has given us the liberal platform from which we can view all the conflicting faiths of the world with the eyes of Divine charity.—

OPTICS IN RELIGION.

1. **Four Classes of Bodies.**—From an optical point of view bodies are divisible into four classes; luminous, transparent, translucent and opaque. Luminous bodies are the sources of light. Transparent bodies are those that transmit light to such an extent, that through them objects can be distinguished. Translucent bodies are of coarser structure and though they transmit light to some extent, through them objects cannot be seen. Opaque bodies do not transmit light.

2. **Souls are distinguishable into similar divisions.**—There are luminous souls which are the sources of spiritual light. There are other souls, which have no light of their own, but are like moons shining with borrowed light. They reflect more or less the light emitted by the luminous souls. Opaque souls live in darkness.

3. **These divisions also mark the order of development of the soul.**—When the struggle for salvation begins, the soul is covered by an envelope of sin, which shuts out human as well as divine light. Repentance effects a transformation. It softens the hardness generated by sin and the light of heaven penetrates the darkened heart. The soul in this state however is unable to transmit the light readily. The envelope of sin and self interferes and the Divine Origin of light is rarely visible. The third state is transparency. It is attained, when the soul gets rid of the covering of sin and self, which has hindered its progress during the first two stages. The opposition between conscience and the different springs of action disappears in this state and duty and desire harmonize. The soul also obtains that homogeneous character, which alone is capable of propagating light in a proper manner. The final state is reached, when the soul in addition to the passive virtue of transparency acquires the active property of luminosity. The soul in transmitting the light emitted by the Divine Origin gradually learns the lesson of assimilation and ultimately becomes itself a source and origin of light. The great souls of history had this double character of transparency and luminosity. The light they gave out, the darkness of ages has not been able to eclipse, and the image and ideal they reflected outlives the false teaching of centuries.

4. **Transparency in Soul**.—Optics teaches us, that bodies are not quite opaque and that every body is more or less translucent. We meet with a similar fact in the spirit-world. No soul however low is so dark as not to emit a few rays of goodness. No soul however degraded is hard enough not to have a soft corner, where it is amenable to influences of love and purity. The more a soul grows in transparency, the greater does it reflect the light of God. On this great truth rests the true doctrine of incarnation. God is incarnate in all, but best so in great souls for they most reflect his light. The secret

of salvation lies in the quenching of the false light of self, so that the true light of the Divine Sun may have full play. In these days of self assertion, it requires some boldness on the part of one to assert that self-effacement promotes the progress of the soul. History and our daily experience however confirm this view. It is not the man proud of his vain wisdom and ceremonial rightenousness that influences most his neighbours. It is the little child and the humble repentant sinner that find favour in the eyes of God. A man has to dive deep beneath the crust of false civilizationalism and to unlearn his wisdom before he can discover his true status. Till he realizes his darkness, he never experiences nor is able to appreciate the blessings of divine light. Till he learns to be a child, he never learns what is true manhood.

5. **The Holiness and Beauty of the Soul.**—The laws regulating the intensity of light have also their application in the spirit-world. The nearer a body is to the source of light, the greater its illumination. Similarly the nearer a soul is to God, the greater is its holiness and beauty. Again the intensity of illumination varies inversely as the angle of incidence, for the rays are less intense as they are more inclined. Smilarly when the divergence of the soul is the least, the illumination generated is the greatest. The laws of the intensity of radiant heat also apply, the soul being hottest when it is nearest to God, the intensity of the heat being less when the rays fall obliquely on the soul. Motion interferes. A body moving rapidly gets cool more quickly than a body going slowly. It is likewise in the soul. Its temperature falls, when there is too much restlessness and too much going to and fro.

6. **Working out one's salvation.**—It is not given to every one to be a great teacher, but it is open to all to be heroes. It is not given to every body to move nations by his life, but it is open to all to influence and model the circle they live in. It is immaterial to discuss the question, whether it is the ascetic

life which affords the greatest facilities for working out one's salvation. The question with which we are more concerned is, whether our every-day life may be so regulated as to promote the interests of the soul. The experience of the Christian world and that of our own answer the question in the affirmative. In however humble a sphere a soul may be placed, it is sure to work out the problems of spiritual life, if it will only remember the easily remembered but saving truth, that the more transparent the soul grows, the nearer it gets to God.—*(Ibid. 1889.)*

THE SECRET OF RELIGION.

1. **The ways of religion are often anything but pleasantness and her paths the very opposite of peace.** We begin with grief and shame, sometimes our very hearts are broken, and indeed must be if we are to our God the sacrifice which He will accept. We have not only the positive pain of repentance but the pain of tearing ourselves away from pleasures which our consciences condemn, the pain of self-denial and mortification and humbling ourselves to the new restrictions and perhaps indignities which religion demands; we have the perpetual pain of conflict and struggle within, from which irreligious people are wholly free. We thus have to forgego many of their pleasures and to endure self-inflicted pains. It is not an easy matter to live the holy life to which we have consecrated ourselves. We shall have to endure hardship if we are trusty and and brave soldiers in the battle with sin and evil No, if we may judge by the first glance at the facts of religion, her ways are not ways of pleasantness nor all her paths peace.

My friends this is a most serious question for us all, especially for you who are just entering on this new life of consecration to God. How will you feel, perhaps two are three weeks hence, when some voice will invite you to do some act or par-

take of some pleasure which your conscience disapproves? God will lay His hand upon you and say, "My child, this act you must not do; that pleasure you must not have." Will you resent this check, this interference with your liberty, this thwarting of your will? Will you turn round upon Him and ask why you may not do as you like, why you may not gratify the very inclinations which He has implanted in you? Will you think yourself ill-used and possibly cheated by the promise that the ways of religion should be ways of pleasantness? And here, on the first occasion of wishing for something, God says, "No, you ought not to have it!" Again and again you will hunger and thirst for something—our wants are legion—but whatever it be, it may be something which you cannot have without sinning to get it, or without danger to your precious soul. Even a crumb or a drop would satisfy you, but that crumb or that drop once tasted might be your ruin. All this God knows and, watching over you in His love, He makes your conscience warn you; and then is the time when you will have to choose between God's will and your own rebellious self, a choice the tremendous import of which no words can describe, and which we vainly try to depict under the metaphors of Heaven and Hell. To steal a crumb or a drop of that forbidden food is fatal to the soul's welfare, and, but for the infinite love and mercy, would be a loss irreparable and absolute ruin. But it is hard to resist. The very nature which God has given us is crowded with these hungers and thirsts which may not always be appeased, cannot always be gratified without sin. Yet self-denial is more or less torture to some, unpleasant if not painful to all. How can my text be true?

If this were all we knew, and all we saw, and all we felt, it would be deeply untrue and misleading. But perhaps we have not got quite a right understanding of religion; and possibly when these conflicts are painful at all, it is because religion is not properly developed in us. Is there anything which can make religion pleasant and peaceful?

2. **The Intense Love of God destroys all pains.**—There is, so far as I know, only one thing which practically destroys all the pain and unpleasantness of the self-denials and conflicts demanded of us. It is such an intense love for God as shall rise above every other love or desire that can ever possess us. It is loving Him literally with all our hearts. It is loving Him so that the only thing which can ever really give us pain is doing that which would displease Him. But that is real religion. That is the highest and noblest form of true religion—Loving God above everything, and therefore above ourselves, and so deriving our pleasure only from doing what He wishes us to do and being what He wishes us to be. Plain and palpable as this truth is, it yet needs to be deeply engraven upon our very hearts that we may live by it and grow up on it as the food of our souls. Everyone of us, old and young, knows perfectly well what it is to be truly loved and to love some one ourselves. The very first thing that strikes us, when we quietly look at it, is that the exercise of our love is always a supreme delight. I do not refer exclusively to the endearments and caresses and kisses by which our love is often expressed, nor to the charms of nearness and intimate association and exchange of thoughts between those who love one another. But I especially include those actions of service and help and sympathy which we do for mere love's sake. Such actions are often laborious, often even wearisome and painful to the body, often very costly of time or money or energy, and indeed of such unpleasant nature in themselves that they would never be undertaken at all but under the strong and irresistible impulse of true love. Every home must furnish some examples of this kind; our memories are richly stored with instances of the loftiest self-sacrifice by others to which we owe our own welfare, or sacrifice of ourselves by which we have contributed to the welfare, of others. Yet in spite of all the physical or mental suffering involved in such sacrifice, we all know the bliss and rapture with which every such sacrifice was accompa-

nied. The joy of helping or comforting the one we loved out-weighed every physical or æsthetical annoyance, and made every service and sacrifice a delight. When we ask ourselves, how we could ever do or bear such and such self-denial or suffering for another, the only answer that can ever come is, "Because we loved him," And this is the test of true love—its mighty power of conquest over all the lower desires and tendencies of our nature. A poet says "It is love that makes us brave." We say also :—It is love that makes us truthful; we cannot deceive anyone whom we really love. It is love that makes us faithful when absent one from the other. It is love that makes us chaste and pure, that casts a halo of divine sanctity over our lawful passions and indulgences. It is love that keeps us from any words or deed that would degrade or corrupt. It is love that makes us patient, long-suffering and forgiving; that burns our hearts with shame and remorse whenever we have done wrong or failed in our duty. It is love that makes us long to be worthy of our beloved, not merely to behave so as to win approbation. But all the discipline and self-denial which this true love involves is a delight to us, is a rapture because it is all born out of our love.

3. **The fulness of joy in Religion.**—Now religion comes under the same law. There is a fulness of joy in it, only when we love God, as we know how to love each other. True religion is love to God, and only in that love can we ever find that the ways of religion are ways of pleasantness and all her paths are peace. Until you love God, religion cannot be pleasant or peaceful. Until you love God, its demands will be irksome, its duties a burden, its self-denials and sacrifices painful and harassing. It will be all up-hill work to fight with yourself to keep down the rebellious self of appetite and passion, to live nobly, honourably, conscientiously, to suffer penalties for sincerity and a brave defiance of the world. It will be a real hardship for you to live a godly, righteous and sober life, and to fulfil the promises you have made to Him that day, unless

you really love your God. Then, if you love Him, everything will be easy, everything will be pleasant; all shall be peace in your inmost souls. Whatever you have to do or to suffer will be a perpetual joy to give, simply because you are doing and suffering for his sake, to please Him, and to conform to His blessed will. I cannot say more on this very simple, very elementary truth about God and man, and the relation between the two. If I were to go on for hours, it would only be to repeat just what I have said. You know it all perfectly well and any more words about it might weaken the impression.

4. **Cherishing the Supreme Love of God.**—The great thing now for you and for me and for us all, is to get and to keep and to cherish this supreme love for God which shall turn all our lives to bliss and make the path of religion both pleasant and peaceful. One of the oldest sayings in the world, is a commandment alleged to have been given by God Himself, "*Thou shalt love the Lord thy God with all thy heart and with all thy mind and with all thy strength.*" I believe that that commandment was actually given by God in the most natural way to some soul capable of understanding it. It was the man's own firm belief that God wanted to be loved, and that love to Him was the beginning of all wisdom and the beginning of all other true loves and therefore the beginning of all righteousness. That command I feel ringing in my own heart. I feel as though God will be satisfied with nothing else but my love for Him with all my heart and mind and soul. It is spoken to me as distinctly as it was spoken to the first man who thought it and wrote it down. It is spoken no less clearly to you young people, and to every one else young and old in this Church. The voice is ever there, pleading to make our lives pure and blest, "My son, give me thine heart." That is what God wants. He wants our hearts' love. But no spoken or written *law* ever was strong enough to make us love any one. You might as well utter commandments to a stone wall. Love is not to be forced. It can only be won. God Himself is

responsible for making us so that we love spontaneously and cannot force our affections. We are so made as to love what is love-worthy; to respond to the offer of love from others—not always—but if ever love is to be got out of us it is only by wooing. Therefore God Himself must woo and invite us to love Him if we are ever to love Him at all. We cannot love a stranger, therefore while God is a stranger we cannot love him. We must know Him first and watch Him and see what His mind and character are before we can even trust Him, much more love Him. Therefore, if we are convinced that it is our highest bliss to love Him, and that it will turn all the pains and difficulties of a religious life into pleasure and peace if only we do love Him, then it is our wisdom to seek His face—seek His face for evermore, to lose no opportunity of becoming acquainted with Him, to search day and night for all the tokens of His will and purposes, to come boldly to His throne of grace and pray without ceasing, and looking up into His face, beseech Him to fill us with love for Himself that we may perfectly love Him and thus worthily magnify His Holy Name. "If thou seek Him, He will be found of thee; yea if thou seek Him diligently with all your heart." For every such effort of yours to seek and find Him is nothing less than His own drawing of your heart towards Him; His own moulding and preparation of your heart for His love. You cannot love Him as He loves you, because you are not ready for it; your souls are not grown far enough out of their infancy to love Him as your Father. But you can grow to love Him by keeping near and praying to Him always and watching steadfastly the myriad tokens of His love-worthiness, and then His love will be born within you and you shall be a new creature; the old pains and difficulties of the religious life shall pass away and all these things shall become new, a new delight, a new rapture, because you love Him. Be not discouraged, then, if your path at first be hard and thorny. The harder and more difficult it be, the more you must pray

that God's love in your heart may make you love Him so that the hardness and pain will turn to pleasantness and peace.

Oh! may He bless us all with this exceeding peace, to be filled with the knowledge and love of God—for to know Him is to love Him. "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee."—*(Selected. 1891.)*

RELIGION AND MORALITY.

1. **Religion and Morality are absolutely one,**—inseparable from one another. Religion without Morality is superstition, betraying the miserable with false hopes, and making him incapable of amelioration. And morality is impossible without religion, for man cannot act without a reason, without a rational motive or end. And this, religious faith alone can give; the faith is a principle by virtue of which every choice conformable to duty has as its certain result the furtherance of the rational ends of the moral order that rules the universe.—*(Fichte.)*

2. **Morality is a part of** Religion which includes it, as the Sea her waves.—*(T. Parker.)*

3. **Moral Purity apart from Religious Faith.**—The promotion of mere morality, *i. e.*, of mere rectitude of external conduct is also not the end and aim of Theism. Moral purity and rectitude of individual and social life are necessary for the proper understanding of the moral attributes of God, and therefore morality is inseparably connected with the development of spiritual life, which is an object of Theism; but mere morality cannot exist apart from religious faith. A due regard for one's own interest of others may induce a man to observe the external rules and form of society. But this observance of external rules does not supply us with that active love of righteousness, which is the main-spring of purity and all true nobility of nature. Benjamin Franklin, in his later years, was the strict-

est man in point of individual or social morality. He was noted for self-discipline and complete regulation of conduct. His life presents to us the spectacle of vigorous self-control—of a cautious pruning of everything that is harmful to self and to others. But it lacks that fervour of unselfish love, which an active love of righteousness alone can impart to the character of man. We cannot, therefore, be satisfied with mere routine observance of external morality. We want something deeper and higher. It is not the mission of the theistic movement to bring together a number of ladies and gentlemen, who will merely preserve intact all the forms of external morality, who will be truthful and honest in their dealings with their fellow-men, who will strictly observe the rules of purity, with regard to each other, and who will faithfully discharge the duties of their respective spheres. Not that these are insignificant virtues and accordingly a theist is justified in neglecting them. They are inseparable, as has been already said, from a course of righteous living. But they are not all—they do not represent the highest phase of moral development. Much of ordinary morality is merely negative; it consists in the avoidance of things harmful to self or to others. But we want something positive and constructive. We do not attach much importance to telling the truth in one particular instance or in ten instances, but we are more concerned with that active love of righteousness at the centre of the soul from which springs genuine truthfulness for all times and all circumstances.

The end and aim of Theism is, therefore, higher than all of these. The building up of right theology, or the promotion of human freedom, or the observance of rules of morality no doubt form parts of its mission, and will accordingly always share a portion of the time and thought of a Theist; but Theism aspires to do something infinitely higher than all these—namely to generate true trust in God, in other words to enable men and women to take refuge in God with their whole hearts. This turning to God with the whole heart is the essence of all re-

form.—(*Rev. Charles Voysey B.A.*)

4. **Religion inspires Universal Virtue.**—Religion is the spring of peace and joy as the Inspirer of Universal Virtue,—as pre-eminently a *quickening* principle, giving life and energy to the Intellect and the Heart, fortifying conscience, and animating it with an unconquerable purpose of duty, awakening love in its purest and most disinterested forms, raising thought to its highest objects, and thus training our whole being to that fulness, harmony, and beauty, the union of which constitutes perfection. The great office of religion is to call forth, elevate, and purify the spirit of Man, and thus to conform it to its Divine Original. I know no other way in which Religion is to promote our Happiness; for I know no Happiness but that of a good, wise, upright, firm, powerful, disinterested, elevated, Character.

5. **Religion elevates character.**—Religion is the great spring of elevation in character. It offers to us, for our veneration and love, and perpetual intercourse, a being whose character comprehends all venerable and lovely attributes; who reveals to us within Himself, without spot or limit, that very perfection of goodness, after which our moral nature impels us to aspire.—
(Dr. W. E. Channing, D. D. *The Perfect Life.*)

6. **Religion is essentially a moral Doing.**—A man who is "religious" and does not act morally, is an impostor, or his religion is a false one......Religion is not the mere knowing or contemplating of any object however high. It is not mere philosophy nor art, because it is not mere seeing, not mere theoretic activity, considered as such or merely from its theoretical side. The religious consciousness tells us that a man is not religious or more religious, because the matter of his theoretic activity is religious. *Religion is essentially a doing,* and doing which is moral. It implies a realising, and a realising of the good self.

In order to *be,* religion must *do.* Its practice is the realisa-

tion of the Ideal in me and in the world. Separate religion, from the real world, and you will find that it has nothing left it to do; it becomes a form and so ceases. The practical content which religion carries out comes from the State, Society, Art, and Science. But the whole of this sphere is the world of morality, and all our duties there, are moral duties.—*(Bradley.)*

7. The Common Elements in Religion.

1st.—**A belief in some power** recognised as greater than the individual or even than the community, as able to deal out good and evil, and as interested in the acts of the individual and the community.

2nd.—**A Sense of Reverence, Awe, Love, and gratitude** towards such a power, and some mode of making that sense manifest.

3rd.—**Certain Practice** a course of conduct, or rules of life, which are believed to be welcome to that power, and such as will procure its favour.

8. **The Alliance of Ethics with Religion and Philosophy.**—No ethical culture can determine conduct unless by an alliance with Religion and Philosophy—Religion meaning deep feeling about a power believed to be supreme or superior, and philosophy meaning general ideas about the order of nature and the evolution of man.

9. **Morality and Selfishness.**—Morality, however pure and elevated, must always remain a somewhat tepid and prosaic stimulus when contrasted with the whirlwind of passion and the subtle phthisis of self-interest. It is certain that man's benevolent instincts never reach the red-heat of lust and hate. History shews us one force, and one only, which has ever successfully contended with these appetites and conquered the promptings of self. That force is religion in some form...the

white-heat of religious enthusiasm has proved stronger than the red-heat of selfish desire. And nothing else in the history of mankind has done so. Civilisation, so far as it is limited to mere ethical culture, may somewhat diminish violence, though it makes murder even more diabolically deliberate; but on the other hand, it is the soil in which fraud grows like a deadly funus.—(Mr. Frederic Harrison, the well-known positivist, in the *International Journal of Ethics*. April 1894.)

10. **Religion in all the acts of life.**—Religious truth is not merely a scientific cognition of the parts of the world and a comprehension of all the details of natural laws; it is a comprehension of our being in its relation to the whole, to God. And this comprehension must not be our sentiments, it must dominate our entire being and find expression in all the acts of our life.—(*The Religion of Science. Chicago.*)

11. **Personal Religion.**—Any religion may be national and institutional. It may become rooted in a State, and in the traditions and customs of a people; but, if it is a living, effective religion, it must also be personal. It must bring its motives to bear upon the individual conscience. It must touch the heart, kindle the emotions, loose pinions of hope, unseal the blind eyes, unstop the deaf ears.

Is it not worth while to ask ourselves just how far religion is with us a deep, personal reality? Is it not to a large extent, simply a matter of heritage and association? We grow up in a certain country, we become habituated to certain forms and customs. Our religion affects us very much as our patriotism. We are loyal to its standards and banners, and we may be so without any deep sense of personal conviction.

So likewise religion may impress us as an institution, as an organization. Of many people it may be truly said that their church constitutes their religion. They feel in it the same interest that they would if it were a military organization. It interests them on the social side. It furnishes a certain amount

of weekly drill in ritual and liturgy. It keeps their fingers busy in the sewing society. It furnishes tea-meetings, intellectual and charitable clubs.

All this may be good, and against any form of national or institutional religion we have nothing here to say. But is that all? Is there not danger that we may become so much absorbed in the external side of religion, may be encased so completely in forms and traditions, that we may not ourselves feel the supreme influences of the Spirit? No one can transfer his religion to a system or to an institution. Institutions and systems are only the things through which religion works. It is the soul itself which must be the inner temple of its revelations. Religion is the life of God welling up in the soul of man. There are those who seem to use religion as a passenger uses a boat, whose only thought is to get to some destination on the other side, and who does not stop to drink of the refreshing stream on which he is floating. Are we ourselves thirsting for the living spring? Are we drinking personally of the deeper fountains which should nourish our life? It is well to support religion as an institution, but only because religion as an institution exists for the sake of religion in the soul. Every city has its great reservoirs, its vast pumping machines; but the water exists not for the sake of the machinery, the machinery exists for the sake of the water, that in every home it may bring cleansing and refreshment.

Seen as an institution, religion may be very complex; but, in its relations to the personal life, it may be extremely simple. It was one marked feature of the preaching of Jesus that he aimed to bring religion home directly to the life of his hearers. There is no trace of a religious system, of a philosophy or a theology, in any of his sermons. They are words that appeal to the life of the hearer. Let us be careful that our conscious communication with God is never cut off; that no priest, book, institution, organization, comes between us and

the infinite life; that religion becomes not to us a mode of conveyance instead of the very water of life.—*(C. Register. 1889.)*

Morality without Religion.

1. **The Agnostic belief.**—The question whether morality is possible without religion, that is to say, without any faith in a moral Governor of the universe, has been frequently discussed. There are men amongst the so-called atheists and agnostics, who would unhesitatingly maintain that a moral social organisation without religion is a possibility. The existence of a God, they would argue, may be a truth or a falsity, but for all practical purposes it is all one to us; for, the moral organisation of society, they hold, will not suffer in the least if we exclude Him from our thought. Not to say anything of the loss to our intellectual and emotional culture involved in the banishment of this most sublime of all truths from our mind, it will be presently seen, that the exclusion of this idea throws us into a sea of troubles and difficulties from which there is no escape.

2. **Can Reason alone lead us?**—The problem before us is, how we may lead a sound moral life, with hearts so prone to yield to the influence of temptations with which the world abounds. May not the knowledge of what is right and what is wrong, enable us to live a moral life? Have we not been gifted with reason to guide us, and with sense of duty to impel us to do what is right, and to eschew what is wrong? Yes; but our reason is too often blurred by the mists of doubt, and our sense of duty lies paralysed at the shocks it receives from turbulent passions raging within. There is besides another difficulty. Simple intellectual conviction cannot lead us to action. H. Spencer has shown elaborately the soundness of this truth in the fifteenth chapter of his *Study of Sociology*. We may know a thing to be true and worth pursuing, but how may our sense of duty be awakened so as to impel us forthwith to action? That this is a difficulty of a very serious nature, is admitted alike by theists, atheists and agnostics.

We do not set much value upon the theories of those opponents of Religion, who evolve them out of their inner consciousness only. We shall bring forward here for examination, the theories regarding the solution of the difficulty mooted, of those very eminent thinkers amongst the agnostics, who base their arguments on actual facts of history.

3. **The Shipwreck on Conduct.**—Matthew Arnold says: "Nations and men, whoever is shipwrecked, is shipwrecked on conduct. In vain do philosophical radicals devise fine new programmes which leave it out; in vain does France trumpet the ideas of '89 which are to do instead." He is aware in the first place that ancient creeds and dogmas have lost credibility with us, and in the second place he believes that the liberation of the world from all religious restraints is not healthy. He says: "All which merely frees our spirit, without giving us the command over ourselves is deleterious." Now, that we may not be shipwrecked on conduct, he proposes a remedy which is both curious and instructive. He first asserts that the function of religion is to touch morality with emotion, without which he admits, it is not possible for us to be moral. But his religion is summed up in one line, namely, a faith in a power which is not ourselves, and which makes for righteousness. He denies in clear terms any personality to this supreme power. But if his supreme power is no conscious intelligence, not a person, how can we feel ourselves so related to it, as to ensure our morality being touched with emotion under its influence?

Let us next see, what those that do not put faith even in that thin shadow of a God of Matthew Arnold, propose for us as a safeguard against any shipwreck on conduct.

4. **Devotion is the revivifying force.**—The celebrated English disciple of Comte, Fred. Harrison, after having fully appreciated the difficulty of awakening our sense of duty, and of generating a strong impulse to act in a cause however right

and just, has said: "The problem is this. Human life and society are in want of a revivifying and reforming force...... This must be a devotion that wholly satisfies and coincides with scientific, logical intellect......It must be one that wholly satisfies and appeals to our practical energy, our craving for work and life on earth......The old creeds no longer satisfy these conditions." And further on, in reference to the belief of some atheists and agnostics that, the conviction of anything being our duty is sure to be followed by the performance thereof, he very ably says: "All the teaching of History, the entire logic of philosophy, the perennial yearnings of the human heart are against them [the atheists]...Charlemagne and Alfred, Cromwell and Washington, St. Louis and Hildebrand, St. Paul, Mahomet, Confucius, Moses, were men whose whole natures were fused through and through—brain, heart and will, all together, by that which was at once to them Thought, Resolve, Love. They moved men and created epochs —not because they got hold of some particular truth, or not merely by that, but because their mighty natures had been kindled with a high passion—because their lives were seen to be transfigured in its light." (*19th Century*, March 1881.) All this is very true. But as a Comtist he proposes a creed, which must not be "Superhuman" or "Supratelluric." What that creed is we are all pretty familiar with. All the ends that might be served by worshipping a God, may also be attained, the Comtists would say, by worshipping Humanity. Let us see whether this theory bears examination. The difficulty that was stated was, how to have such an emotional existence, as might generate a love of duty, and an active inclination to discharge duty. Now, if by *worship of Humanity* we are to understand that we must discharge our duties in respect of Humanity, the difficulty is not in the least solved. This is rather deceiving ourselves by an argument in a circle, that *to generate Love of duty*, we *should have devotion to duty* as a revivifying force. If again, we are to interpret this worship

of Humanity as the worship of an abstract notion, the difficulty is redoubled. T. H. Huxley in the February number of the *19th Century* of 1889, fully exposed the absurdity of this theory. He ably showed that, since perfection cannot be seen in any particular individual, a perfect generalised Humanity, such as can command the worship of a sane man, is impossible of attainment.

Thus we have seen that it is in the first place evident, that man is really in need of something by which morality may be touched with emotion. In the second place we see, that the so called Religions, proposed by some antitheistic thinkers are ineffective, and that it is absurd to designate them as such.—

(The Indian Messenger.)

Morality with Religion.

1. **The Moral Problem.**—It is either the blessing or the curse of every man that he must face the *moral* problem. That each man has to deal for himself with great question of morality, is part of our inheritance as rational beings. The mere animal has no such difficulty to contend with: it lives in the present and for the present, does each day as its nature dictates, and nothing that it does can be called either moral or immoral. We speak of the innocence of the lamb that offers its throat to the butcher's knife, of the cruelty of the tiger that rends his prey and laps its life-blood. But we know that both creatures in their every act are following a resistless power, and that what they do in obedience to the call of instinct can be called neither good nor bad. There has been a time in the lives of some men when their struggle was so sore that they have even envied this unthinking life of the brute creation, without virtue but without sin. "I wish," said one anguished sinner, "I were that dog." But it is impossible for us to relinquish our birthright, even if, for a bitter moment, we should wish to do so. We possess reason,

and therefore we *choose* our actions. We find in us a voice which says, "This thou shalt do," "This thou shalt *not* do." We recognize a law which tells us that one action, one course of conduct, is right, and another wrong. We speak of 'good' and 'bad' and say, "good is to be followed, and the bad avioded." When we speak of a *good man*, we do not mean a man who is stronger or witter or wealthier than his fellows, but a man who has more perfectly obeyed this inner law of uprightness, and more earnestly sought this something which we call absolutely 'The Good.'

2. **Morality and Religion linked together.**—But there is something else which we find generally exercising the thought of man. In all lands and all times men have groped for and sought after a connection with a Being higher than themselves, a mysterious presence which they call God. They have seemed to assert that they were not only *moral* but *religious* beings, and they have seemed to think their morality and their religion were linked together by bonds that could not be broken. Is this so? Let us consider the subject for a little.

We may conceive of (1) Morality and Religion both existing but in separate spheres, or

Do. do. (2) Morality existing without Religion, or

Do. do. (3) Morality and Religion existing together in the closest possible union.

I say, we may *conceive* of these three states of things. But probably all will allow that the first can never be more than a conception, and that if morality and religion must both exist, they must exist in connection. A religion without morality, we may charitably hope will find no advocates. But we cannot shut our eyes to the fact that

all forms of religion are not equally favourable to this connection. At times religion and morality have stood apart, and the fault has been that of religion. For example, when a religion inculcates it as man's highest duty to seek to annihilate his life in the world while still in the world, and to sink into God by a mystic absorption in which the personality of both man and God disappears, it follows a path on which morality cannot accompany it. A full, free moral development is possible only when a full, free development of the personality of the individual is allowed. A religion which aims at the loss of personality cannot help giving to morality a blow, which, if unintentional, is none the less severe. Again, if my religion tells me, "God being equally in all things, take any thing you like, no matter what, and worship Him through that as a symbol," its connection with morality is loosened. For my feelings will not go out towards any thing so arbitrarily chosen; why *should* they towards that more than towards all other objects? My worship will therefore become a mere thing of form and ceremony, the endless repetition of a dull routine. With such a religion, morality can have nothing to do. From the dead body of such a religion it flies, and seeks some other tenement to dwell in. From these considerations it is evident that it is not enough for me to say: I have a religion and morality. I must also ask myself, What is the connection between my religion and my morality? Is it close, is it real, is it vital? Is it such that the further I advance in the one, the further I advance in the other? I shall not, however, pursue at present this branch of my subject, which deals really with the effect upon morality of the various corruptions of religion, but will turn rather to another part of it, which is of pressing importance to many at the present time.

3. **Is Morality without Religion possible?**—We may conceive of a morality existing without religion. Is this possible and actual, or are we here, too, dealing with supposition merely?

It *is* possible and actual; there is such a thing, and we cannot deny it. We are not speaking here, remember, of a *sham* morality, of a life made to appear outwardly moral through the mere wish to seem like others; or from motives of personal gain. There are men who are earnestly endeavouring to obey the call of duty, and to bring their lives into harmony with that which they believe right, there are men who are seeking earnestly, to benefit their fellows, who nevertheless profess no religious faith and say that their work is done without that strength which religion supplies. And there are others, like them in character, who, though nominally accepting the religious beliefs of the world around them, yet seem to live their lives without any real trust in these, without any real dependence on religion. As we cannot speak so definitely regarding the attitude of these latter, however, it will be well to gain precision by thinking of those only who do not even in word accept a religion.

4. **The Moral Foundation of Life**.—Now, first, it may be remarked that such a mental attitude has not seemed hitherto to be a natural one for mankind. It has appeared on a large scale only at certain times and under certain peculiar circumstances, at times of what we may call 'religious decay.' When men feel the old foundations crumbling beneath their feet, when their old faith has become to them untenable and no new one offers itself which they can accept, when the old landmarks have been swept away, or hidden in the rolling clouds of doubt, then they turn inward and ask their own hearts: "What shall I do? The old basis of my life is gone; where shall I seek a new one? On what shall I build the foundation of a morality that shall not fail me and a moral life that shall be true?" and they answer proudly and sadly: "I will build it on *myself alone*." Now there is something grand in this, something that appeals to and touches us; man's spirit seems to rise in its naked strength, and proclaim that it is not yet overcome, that in itself there is a store of energy sufficient for its needs. But there is

also as we have said, something mournful: it is the 'forward' cry of a forlorn hope. For this, faith does not advance with the youthful confidence of a new gospel. It does not attract you by the gay blossoms and the cheerful green of spring. Historically—and it is important to mark this well—historically it has been, as one has well said, "the *offspring of despair.*" It was so in the old pagan world of the Roman Empire, when all things were decaying and passing away. Then men's minds had outgrown their old religions, and the political frameworks in which these had been set had been rudely knocked to pieces by the iron hand of Rome. Men continued to go through the ritual of the old worship, but their faith in its efficacy was gone. In this state of affairs they took their own several paths according to the mind that was in them: the meaner spirits said, "Let us eat and drink, for to-morrow we die;" the nobler spirits took such an attitude as that which has been above described.

5. **Science and Religion.**—At the present day some of the same phenomena are to be seen. For many persons in many lands, the new wine of science has burst the old bottles of their religious creed. Many more are wondering whether their new knowledge can or cannot be combined with the old. And in these circumstances the old solution has been sought again, and voices are heard saying, "Let us hold to morality, and let religion go." In India, especially, this course is tempting. Education makes such havoc of many old beliefs, and an education without religion does so little to supply their place, that educated men are attempted to think religion a matter of indifference, and to conclude that morality is the one thing needful for the proper life of man. I ask any who are meditating such a resolution to pause and reflect. Do not, in your anxiety to get rid of a crutch of which you no longer feel the need, smite off a living limb; that is a loss which no crutches can repair. If it can be shown to me that the goal aimed at by morality when it is apart from religion, and that aimed at by religious morality are the same, and if it can be shown to me that their

means and method of reaching this goal are equally excellent, then I will grant that morality stands in no need of religion to support it, and may as well stand alone. But I challenge both these assumptions.

6. **The Goal.**—In the first place the goal aimed at by morality without religion is not the same as that which is the object of religious morality. At first sight, indeed, it might seem as if it were. What is the aim of morality? It is that man should be perfect. That is to say, it believes that there are certain things which all men should give up, and certain qualities which they should all strive after, and that only as men achieve this conquest can they be called good. These qualities are such that the more man attains them, the more human is he, the more truly is he man. In other words morality sets before it an ideal of man, a statue of humanity justly and harmoniously proportioned, freed from all the deformities and excrescences which disfigure the individual specimens of the race. And it calls upon all men to conform themselves to this type. Non-religious morality does this, religious morality does this too: so far, it seems, their object is the same. But the difference appears here, that while both set before them an ideal of humanity, their ideal is *not the same.* What is the ideal of humanity which non-religious morality sets before it? It believes that humanity is the child of nature and of nature alone. It believes that their is nothing higher than humanity, at least it knows of nothing higher with which it can have connection. Its ideal of humanity, therefore, will be one of a humanity resting on its own foundation, or, to put it another way, of a humanity having its centre in itself.

7. **The ideal of humanity** which religious morality contemplates is different. It believes that man was called into being by a higher, namely, God; that this God has made man in his likeness, with a spirit akin to His, and an adaptiblity tor Him. Its ideal, therefore, is humanity in the likeness of God, hu-

manity with its centre in God.

8. **Harmony between Self, Nature and Fellow men.**—When the matter is thus stated, it is seen that the two ideals may be widely different. And this difference of ideal makes a difference in the problem to be solved and in the method to be pursued. The man who seeks to live a moral life without religion has this problem to solve: How am I to produce a harmony, to establish right relations, between myself and nature and between myself and my fellow-men? There is a world of nature and a life of nature all round me, and I share in it. Instinct, natural desire, and passion are strong within me and urge me to follow their dictates; but I feel a higher voice in me, which belongs to me as a man, and this tells me to govern my appetites. How am I to subordinate my lower nature to my higher self, that the lower shall serve the higher and the higher, while not crushing or mutilating the lower, be helped and not hindered by it? Again, I am only one in a world of human beings, each with a personality whose claims are as strong as my own. How am I to render to every man his due, and, while not forfeiting my own highest interests, how am I to act, so that human life may not be a warfare of conflicting claims, but a life in which there is a unity that includes these differences?

9. **The Standard of Perfection.**—The problem presented to the man who seeks to lead a religious moral life contains all this, too, as a matter of course. But he has a greater question still to face. How is my life and the life of man to be brought into harmony with the claims of *God* upon me? How am I, how is mankind, to live, not against God, but for Him? For mankind, after the likeness of God, must be mankind in perfect union with God. This problem is the deeper one, and requires a deeper method if it is to be solved. What is the method adopted by morality without religion for solving its problem? It must be comparison and submission. But comparison with what

and submission to what? I wish to do something, but first I compare my will with a standard to which it is to be submitted. I cannot take the people around me as the standard to which I will absolutely and in all cases bow myself, for they are seeking a standard like myself. If I have no religious belief I must find that standard in an impersonal ideal of human perfection, and this I get by stripping off from man all that I consider unworthy of the perfect man. My will does not meet another higher will, and submit to it. My method of attaining my ideal, therefore, must be to look at a mental picture of an ideal humanity, and sternly resolve that I will act so as to be like that. I can call in nothing higher than my own will to assist me. The non-religious moralist, therefore, must be an unshaken believer in the unaided strength of the human will. This has been boldly avowed by one body of such men who took this as their motto,

> "Consider, man, how great thou art,
> Thy *will* is thy Redeemer."

The method of the religious moralist is also comparison and submission, but he compares and subjects his will to a higher will, that of God. He contemplates man after the image of God, man in God, as his ideal, and he believes that through God in man he can attain to that ideal. As he does not seek an ideal of his own apart from God, so neither can he seek it by a way of his own apart from God. His method is not self-centred because his ideal is not.

10. **The Consciousness of Sin.**—This is a short statement of the differences, between a religious and a non-religious morality, but it is sufficient to show us that it will not do to say: Let a man seek to be moral, and religion can be considered a matter of indifference. For religious morality the struggle is far deeper, and the victory is far greater. It has a chasm to bridge which a non-religious morality knows nothing of. The difference between his actual and his ideal state seems to the

religious moralist far more terrible; the word '*sin*' takes a very different meaning in his mind. This has been well brought out by Lightfoot. Comparing the Stoic Seneca and the Christian Paul, for the Stoics, though professedly believing in a God of a kind, may be taken as representatives of non-religious morality, he says: "The Stoic, so long as he was true to the tenets of his school, could have no real consciousness of sin. Only when there is a distinct belief in a personal God, can this consciousness find a resting place. The Stoic and the Christian might use the same word 'sin', but its value and significance to the two cannot be compared. The Christian Apostle and the Stoic Philosopher alike can say and do say that 'all men have erred;' but the moral key in which the saying is pitched is wholly different. With the Stoic, error or sin is nothing more than the failure in attaining to the ideal of the perfect man which he sets before him, the running counter to the law of the universe in which he finds himself placed. He does not view it as an offence done to the will of an all-holy, all-righteous Being, an unfilial act of defiance towards a loving and gracious Father." I willingly allow that for the non-religious morality of modern times sin has a deeper meaning than it had for the Stoic, and as willingly do I allow that its ideal of humanity is higher, but I claim both effects as being the work of religion. No religion has so accentuated man's sin or man's ideal as Christianity, and its work in the world has been done since that day. It is vain for a man to say that he takes nothing from the religion around him. If he has been brought up in an atmosphere charged with it, it must have produced an effect upon him. He may be unconscious of it, but the effect is there.

11. **Religious and Non-Religious Moralities**—Thus the difference between the two moralities, due to the presence or absence of the idea of God, must remain; and this gives to even the same moral actions a different quality and worth. When I refuse to do an evil deed because it is unworthy of

me, I have acted well, but it is not the same thing as when I refuse because it is against the will of God. When I do a noble action because it is only worthy of man, that is laudable; but the same act has a different meaning when it is done not only because it is worthy of man, but because it is like God.

Now let us approach the subject from another point of view. What is it that enables the non-religious moralist to go on at all? If there is no higher being at the centre of the world, if there is no supreme Intelligence directing all things, how can such a man have any confidence of final victory, how can he hope that mankind will attain its goal? Does he then go on without hope, believing that blind caprice is at the bottom of things, that the universe may fight for him or against him at a turn of the wheel, as chance may have it, that all things may work together for good or for evil or may not work together at all? Surely not; it is not in man so to do. He has a secret hope of some sort that things are working with him, that his efforts will not be vain; he believes in "a stream or tendency, not ourselves, which makes for righteousness."

12. **The secret thread connecting man with God.**—Is this anything else than an unconscious belief in the 'Moral government of the universe'? It is in fact a secret thread connecting him with God, which may yet become a strong cord of love binding him to the Eternal. It is the seed out of which a true religious morality may grow. No doubt it is an inconsistency in him to have such a hope, but it is a blessed inconsistency. Let him not leave off his struggles because it is inconsistent that he should have the heart to struggle; let him not cease to desire the better, because it is inconsistent that he should feel confidence that that better will come. But let him not be content to leave that inconsistency unexplained, let him examine the roots of the hope and he will find them drawing their nourishment from a source of which he little thought. Something of this is expressed in the following beautiful little poem:—

"Abou Ben Adhem (may his tribe increase)
Awoke one night from a deep dream of peace,
And saw within the moonlight in his room,
Making it pale and like a lily in bloom,
An Angel writing in a book of gold.

Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said,
'What writest thou?' The vision raised his head,
And with a voice made of all sweet accord
Answered, 'The names of them that love the Lord.'

'And is mine one?' said Abou. 'Nay, not so,'
Replied the Angel. In a tone more low,
But cheer'ly still said Abou, 'I pray thee, then,
Write me as one that loves his fellow men.'

The Angel wrote and vanished; the next night
He came again with a great wakening light,
And showed the names whom love of God had blessed;—
And lo! Ben Adhem's name led all the rest."

Would that this light might stream upon those who are now eating their own hearts in sadness because they will not see whither their own yearnings tend.

13. **Struggle with pain and suffering.**—And if we look at another factor in human life, the position of the morality which refuses religion will appear still more inconsistent. In this life we have to encounter pain and suffering and anguish of body and of mind. How does a morality without religion help us here? It tells us to submit to that which we cannot help and to exercise resignation. Is your fate hard? Is your suffering severe? Meet it, accept it, be resigned to it and you have conquered fate. But does not fate conquer me and my resignation together? A blind fate cares as little for resignation as for suffering, and sweeping heedlessly on tramples

the sufferer and his resignation alike into the dust, as if they had never been. That I, a thinking, moral being, should be overcome by an unmoral, unthinking, unknowing fate, that is the contradiction. But if I know that this suffering does not come from something which has no connection with me, if I know that it is sent me by that higher Will to which I submit because it is greater and better than mine, if I know that it is sent that I may be led on to my ideal and become like God, then I can understand resignation, then I can meet suffering, and bear it and triumph over it; then I can see Reason in my suffering, when I know that it comes from God.

14. **The Subordination of Will to some higher Power.**— Hitherto we have been going on the assumption that morality without religion could *do* what it desired. We have found that the will would not have just the same task to accomplish as in religious morality, but we have assumed that it could carry out its purposes. But this is an assumption which we cannot make. The universal testimony of the heart of man, will endorse, the statement that the will of man is not all-powerful within him, that standing in his own strength he cannot advance as he would. It is the bitter cry of the human heart which speaks through the lips of the apostle. 'That which I do I allow not; for what I would, that do I not, but what I hate, that do I......To will is present with me; but, how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do... I find then a law, that, when I would do good, evil is present with me." Even to attain its own goal, then, morality has need of something, and that is, a renewal of heart.

15. **Morality lies in Religion.**— Whence come all these contradictions into which we are led by a morality without religion? They come from this source, that we have stopped where God has not meant us to stop. It is true that He has given us the ability to act up this kingdom apart from Him,

it is true He has given us freedom that enables us to rise up and say: We are our own masters, and we can order our own lives. But he has given us this kingdom that we may make Him King, He has given us this freedom that we may embrace His service, His light burden and easy yoke; He has left us able to seek to do without Him that we may be able to come without any constraint save that of love to him, and give ourselves up freely saying, "Father, we are thine."

... ...

The truth of morality lies in religion, and we should never seek to separate the two; man's worship and man's duty go hand in hand in love to God and man. "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind." This is the first and great commandment. And the second is like unto it, "Thou shalt love thy neighbour as thyself." On these two commandments hang all the law and the prophets.—(*Rev R. Mac Omish M. A., B. D., in C. College Magazine.*)

Religion Elevates Morality.

1. **Can there be any true morality without religion,** or, on the other hand, can religion exist, if not without morality yet without lending any new strength, purity, elevation to the moral life?

The modified form which disparagement of the moral influence of Christianity takes in the modern mind is that morality, though not undermined by religion, is quite independent of it, and there are many considerations which lend at least a colourable pretext to the assertion that character is quite independent of creed, moral goodness of religious belief. It will be urged by many that whilst conduct is a test of character, religious belief is nothing of the kind. Sometimes it it a mere matter of accident. How many of those who conform to the dominant faith and worship of our own country would, for the same reason, or lack of reason, have, in different circumstances, grown up in an equally firm adherence to the faith and worship

of another country. Once more, in a time of intellectual activity like the present, when speculative and theological questions are so eagerly discussed, and the very air is thick with the dust of controversy, it is, must we not acknowledge, often a matter of enormous difficulty to arrive at clear convictions even on the fundamental articles of religious belief. Amidst the strife of sects and the clamour of theological disputants, all appealing to the same authoritative standard of faith, each claiming acceptance for his own Interpretation of it, each condemning, sometimes anathematising, the interpretation of the rest—is there not, it will be asked, some excuse for an honest searcher after truth if he takes, in religion, the attitude of suspended judgment, or even gives up altogether the hope of finding a way through the thorny maze of theological opinion, and falls back on those principles of veracity and justice and temperence and charity, the obligation of which is admitted by all alike and which lie beyond dispute?

2. **What, then, is the conclusion to which these and similar considerations lead?**—Are we driven to the admission that there is no connection—possibly even an opposition—between morality and religion, or at least that morality gains nothing from religion and may exist in all reality and purity apart from religion? I answer with the utmost confidence, No! All the apparent incongruities notwithstanding, I believe that religion and morality are essentially and inseparably united. I believe that morality is at the best a poor and shallow thing which is not fed from the fount of a genuine religious faith, and that religion not merely re-invigorates our moral activities, but that it exerts over our whole moral nature a new and transforming power. Religious men may fall far beneath their ideal; poor and inadequate may be their ideal; poor and inadequate may be their realisation of the Divine principle by which they profess to be animated; but whenever in its inherent power and reality it takes possession of a human spirit, it is a Divine fire that fuses, absorbs into itself, trans-

figures into new beauty and nobleness, all the higher elements of our being—expanding the horizon of intelligence, kindling the spiritual imagination by the vision of a fairer than earthly beauty, infusing a keener sensitiveness into the conscience, a new tenderness into the affections, arming the will with a new commanding power over the passions, breathing, amidst all our struggles and efforts after goodness, a serener peace into the heart, and shedding over all the future the light of a diviner hope. In one word, religion does not supersede, but it elevates and transforms morality. If we may not say, that in no sense can a man be moral who is not religious, we confidently affirm that the highest morality is that, and that only, which is inspired by religious motives.—*(Dr. Professor Caird Benfield Church Glasgow. 1889.)*

A HYMN.

3. To keep the lamp alive,
With oil we fill the bowl;
'T is water makes the willow thrive,
And grace that feeds the soul.

The Lord's unsparing hand
Supplying the living stream;
It is not at our own command,
But still derived from Him.

Beware of Peter's word,
Nor confidently say,
"I never *will* deny thee, Lord!"
But, "Grant I never may."

Man's wisdom is to seek
His strength in God alone;
And e'en an Angel would be weak
Who trusted in his own.

(J. H. Thom's Collection.)

RELIGION AND SCIENCE.

1. **Religion and Revelation.**—Even those who believe in a Revelation require to place Religion on a Scientific basis. Revelation necessarily presupposes the existence of a Being, who *reveals* and his infallibility and other perfections, or else there could be no revelation at all, or such as could be believed in. These truths must first be known with certainty before we could believe in a Revelation.

2. **Religion is the Consciousness of the existence of something Superworldly,**—intelligent, and perfect in nature, having absolute dominion over our concerns and of our absolute dependence on that superworldly object, as well as the performance of duties resulting from the consciousness of such absolute dependence. All men believe in religion. All men believe in something superworldly, governing all things and events that concern them. Even Buddhistic nations, who are commonly believed to be atheistic, believe, their teacher Buddha to be the said something.

3. **Self-Evident Truths.**—No science is science of pure reasoning only without some self-evident truths or Axioms, which require no demonstration to stand upon. The same is the case with Religion. We cannot arrive at a knowledge of religious truth by means of pure reasoning only. Pure reasoning gives us endless series of causes instead of a FIRST CAUSE. * * If we depend on pure reasoning only in the Department of religion, which we do not do in the other sciences, we feel ourselves hemmed in by difficulties on every side and cannot arrive at a certain knowledge of religious truth. As in other sciences so also in religion we obtain such knowledge only by the application of reasoning to certain truths that are intuitive in their character and which must therefore be reckoned as the *Axioms of Religion.*

4. **The Foundation of all our knowledge** is that of those objects of which our knowledge is original or underived. Our knowledge of external objects, for instance such as man, horse, tree &c., which are true objects, that is, really existing objects, is in the case of each object, original and underived, from our knowledge of any other * *

5. **The knowledge of the First Cause** of all things is original knowledge, as the knowledge of such cause is quite distinct from other causes, The first cause is such a singular cause that it might be reasonably doubted whether the word "*Cause*" can be applied to it. The knowledge of the *First Cause* is not indistinct original knowledge, but distinct original knowledge as it denotes a clear specific object. * *

6. As there are axioms in every science, so there are axioms in religion. One of those axioms is that *Perfect Spirit exists just as other objects exist.* * *

(*a*). **The objections**, brought by sceptics against the scientific certainty of religion, are not of a valid character. As the some objections apply to all other sciences than the science of Religion; but as those sciences are still considered to be sciences, there can be no hesitation in considering the science of Religion also to be a true science as authoritative as other sciences.

(*b*). **As all other sciences are reliable, So is the science of Religion**.—As the foundation of all other sciences is a *belief* in our faculties, so the foundation of the Science of Religion is a belief in our faculties. When the mind has got a capacity for knowing God, why should it not be trusted as other capacities? As other sciences are founded on primary or Intuitional knowledge so is the Science of Religion. As the science of physics is founded on the intuitions of sen-

suous perception, as mental science (Psychology) is founded on the intuitions of self-consciousness, which is but a form of hyper-physical perception, so is the Science of Religion founded on the intuitions of another kind of hyper-physical perception. As other sciences are reliable, so is the Science of Religion.

(*c*). Some philosophers are of opinion that, when God is a super-sensible object, which cannot be apprehended by the senses, the science of Religion, which treats of God, is not a valid science like those which treat of objects that can be apprehended by the senses. To this we answer, that when force, being a quality of material objects, but of such a nature as could not be apprehended by the senses could be a subject of science, nay, so much an object of science as to be capable of measurement, why cannot the *Something Super-worldly* be an object of science? When the mind, which has no resemblance to material objects, could be an object of scientific knowledge, *why cannot God be an object of Scientific knowledge?*

(*d*). The above philosophers are of opinion that, when God is a mysterious and incomprehensible Being, how can we consider the branch of knowledge which treats of His nature as worthy of belief as any other sciences? Those, who bring this objection, do not consider that many truths of science, commonly so-called, are mysterious and incomprehensible, but still we *believe* in them. It is a truth of Geometry that "*a point has position but not magnitude,*" and also that "*a line has length but not breadth.*" Lines and points are

beyond comprehension, but still we cannot but believe in the existence of lines and points.

(e). It is a truth in Conic-Sections, that *there are two lines which perpetually approach but do not touch eac hother.* We believe in this truth although we do not clearly understand it.

(f). In Algebra, truths, relating to infinite quantities, are beyond our comprehension, but still we believe in them. *Then why should we not believe in the truths of Religion, if they be beyond our comprehension?* We do not know anything fully. We do not understand the real nature of Electricity, Gravitation, Magnetism, Vital Force &c., but still we *believe* in their existence. In the same manner we do not fully understand the nature of God, but still we cannot but believe in Him. As any other object of perception is not wholly knowable, or *wholly unknowable,* so is God also neither *wholly knowable* nor wholly unknowable. As we believe in every other object, though not wholly knowable, so also *we should believe in God though not wholly knowable.*

(g). Some philosophers say that when there are conflicting opinions in Religion, how can it be believed in? To this we answer that, if religion can not be believed in because there are conflicting opinions in it, science also cannot be believed in, because there are conflicting opinions in it.

(h). Some men are of opinion that, when there are errors in every system of religion, no system of religion can be believed in. They do not consider that, when science can be believed in, although there were and still are errors in it, Religion also can be believed in, when there were and still are

errors in it.

Wherefore we cannot conclude that, *when other Sciences can be believed in, the Science of Religion can also be believed in.* When we believe in the results of the material observation and experiment of natural philosophers, why should we not believe in the results of the spiritual observation and experiment of religious men? These results deserve of being systematized into a science by men of science. By accomplishing this task, they will confer upon mankind the greatest boon that has hitherto been conferred upon it by them.

(Ven'ble Raj Narain Bose, *Hints on Science of Religion.*)

7. **The Interpretation of Nature and Science.**— All the parts of nature are bound together by intellectual, and therefore intelligible relations. Progress in knowledge consists in discovering the order, the law, the system—in a word, the reason which underlies material phenomena. Interpreting nature is neither more nor less than making our own the thoughts which nature implies. Scientific hypothesis consists in guessing at these thoughts; scientific verification, in proving that we have guessed aright. When, after many failures, Kepler at last hit upon the laws of Planetary Motion, he exclaimed, "O God, I think again thy Thoughts after thee!" Science, then is but a partial copy of an intellectual system co-extensive with the material universe. And the devotion to truth which characterizes the scientific man is just the determination to give up his own individual fancies and predictions and prejudices, to lay aside his own private and erroneous views, and to adopt the thoughts which are higher than his—the thoughts, namely, of the Infinite Thinker. Between the physical scientist and the *rational* theologian there can therefore be no possible conflict. Their aim is actually identical.

They are both seeking to discover the mind of God.

8. **No conflict between Science and Religion.**—And it is equally impossible that there could be any conflict between legitimate science and genuine religion. Just as science consists in the free surrender of the mind, so religion consists in the free surrender of the *heart* to the power which is not ourselves. Just as it is the aim of the scientist to get rid of his own erroneous opinions and to adopt the thoughts which are the thoughts of nature, so we can be religious only by allowing our hearts to be possessed and ruled by a Love that is purer, by a Will that is holier, than our own. Religion does for the heart what science does for the intellect. To be scientific is to adopt the Thoughts of God. To be religious is to adopt the feelings and sentiments and emotions and purposes of God. Why is it, then, that so many eminent philosophers speak and write as if religion and science were necessarily opposed and contradictory? It is important for us to consider this question. A great name is constantly mistaken for a great argument. And it not frequently, happens that a person naturally inclined to be religious grows ashamed of his inclination when a few clever men tell him that religion is unscientific.

9. There could be no such thing as science at all unless nature were a revelation of mind. Consider, "Science," according to Bacon's well-known phrase "is the interpretation of nature." To interpret is to explain, and nothing can be explained which is not in itself rational. Nature is interpretable, because she has an intelligent constitution; and to say that her constitution is intelligent is to say that she is dominated and suffused by thought. Thought only can grasp what is the out-come of thought. Reason only can comprehend what is reasonable. You cannot explain the conduct of a fool; you cannot interpret the actions of a lunatic. They are chaotic, irregular, contradictory, meaningless, absurd. It is only in proportion to a man's intelligence that his actions

bear an intelligible relation to one another. Similarly, if nature were merely a fortuitous concurrence of atoms—an irrational system destitute of thought—there would be no possibility of knowledge. She would lack the coherence which only thought can supply. The atoms would be constantly rushing aimlessly about; we could never discover what they were after; we could never foresee what would happen next. Even supposing they had by chance produced such a world as this, no reliance could be placed on them. At any moment they might do something which they had never done before. At any moment the earth might vanish from beneath our feet, or in ten thousand other ways the prevailing arrangements might be suddenly reversed. There could be no course of nature, no laws of sequence, no possibility of scientific prediction, in the case of an irrational play of atoms. But, as it is, we know exactly how the forces of nature act, and how they will continue to act. We can express their mode of working in the most precise mathematical formula.

10. **We need experts,**—not only in one or two, but in all, departments of investigation. You would not go to a Psychologist if you wanted information as to the nature of life, and why should you go to a biologist if you want to be instructed as to the nature of the mind? To adopt Professor Huxley's opinions on questions relating to the soul, is like going to consult the senior wrangler when out of health, or seeking the advice of a book-worm in the purchase of a horse. The wrangler may have amused himself at odd moments by dabbling a little in medicine; the book-worm may have bestridden a horse or two in his day; still we might be excused for feeling a little hesitation in accepting their judgment as infallible. Similarly the physicist has a mission in the world which can not be fulfilled by the metaphysical philosopher; and the metaphysical philosopher has a mission which can not be fulfilled by the physicist. This was once recognized by Professor Tyndall. In the eloquent conclusion to the Belfast Address

he says: "The world embraces not only a Newton but a Shakespeare, not only a Boyle but a Raphael, not only a Kant but a Beethoven, not only a Darwin but a Carlyle. Not each, but in all, is human nature whole. They are opposed but supplementary; not mutually exclusive but reconcilable." That is true:—Though the agnostics, Tyndall himself among the number, are constantly forgetting it. They seem to imagine that human nature will be explained, so far as explanation is possible, by physical investigators alone. But there are other experts in other departments of human experience; and on what ground can we refuse to listen to them? Ignoring the arguments of the mental philosopher is as one-sided and unjustifiable as closing one's ears against the teaching of the physical scientist. Finely has Walt Whitman said: "We will joyfully accept modern science, and loyally follow it; but there remains a still higher flight, a higher fact—the eternal soul of man. To me the crown of scientism will be to open the way for a more splendid theology, for ampler and diviner songs."

11. **Anthems of perfected humanity.**—The ampler songs of which Whitman speaks may not come in your day or mine. Our race as yet is in its babyhood. The agnostics are not alone in their one-sidedness. All men are one one-sided more or less. Our vision is blurred, our aims are petty, our sympathies are contracted. But it need not always be so. It will not always be so. There come to some of us now and again moments of prophetic inspiration, when the things of the present are as though they were not, when we live in the far-off future. In a moment such as that, I hear an anthem of surpassing, indescribable beauty; I can distinguish the voices of scientists as they mingle harmoniously with the voices of poets, philosophers, and saints. The anthem ascends to the eternal throne. It is the offering of perfected humanity to God.—(*Rev. A. W. Momeric.*)

PRINCIPLE AND POLICY.

1. **There are two grand lines of action along which men are moving—the line of principle and the line of policy.**—Principle says, "Find out what is right, and do it." Policy says, "Ascertain what is safe, proper, politic, and do that. Do not be rash, do not give offence, do not alienate friends; do as near right as you can conveniently without offending any one; do as other people do, follow the usages and customs which prevail. Do not be too strenuous nor over-particular as to measures, methods, or men."

2. **The methods of policy are methods of compromise;** — the methods by which large bodies of men, some selfish, others scheming, some dishonest, others simple and guileless, are moved in one direction in obedience to the guidance of some controlling spirit, who, for purposes of his own, makes use of men of differing tastes and desires, flattering one, purchasing another, coaxing here and plotting there, until he attains his end. Some yield through weakness, others through fear, others still through hopes of personal advancement and pecuniary gain. In this way great parties are sold out, and success is attained, though at the expense of personal integrity; things are liable to go from bad to worse; until at last everything becomes utterly corrupt, and a general overturn is necessary to extricate honest men from the machinery in which they have become entangled and ensnared, and begin anew the great struggle between right and wrong. * * *

3. **The theories of expediency may work with some success,** —when there are no battles to be fought, sacrifices to be endured, or victories to be won. It is a comfortable doctrine for ease-loving and easy-going souls; but it affords little chance for a minority, and little chance for right or righteousness. When a man has fixed it in his heart that he will *do right*, he becomes strong. One such man with God, is a

quorum and a majority. He is ready for anything which is right, and he can stand like a rock against assaults and assailants, can turn the tide in day of battle, and can prove himself more than conqueror. * * The man of expediency has no strength of principle. He is just as strong as the majority, and no stronger. If he can wheedle, persuade, deceive, or cajole a sufficient number of men, he will carry his point. Some go with him from habit, others from interest. Some are blinded, others flattered, others perplexed and frightened. Out of all he carries the day; frequently by the votes of incompetent, insignificant, or unprincipled men, who follow the multitude to do evil, who go with the crowd and do not see beneath the surface.

4. **The man of principle stands for the right.**—He may be in the minority; he may be alone. His rebukes of wrong may be resented. His attacks on abuses may provoke revenge. If he stands in the way of parties or partizans, it may be necessary to party success to put him out of the way, either by fair means or foul; but yet he has strength, and his foes do not like to measure swords with him. If they can gag him, stifle him, silence him, they are glad to do it. If they can out-number him, out-vote him, they are content. They win the victory, shout the triumph, and divide the spoils. He turns to his God and finds his refuge at the Mercy-Seat. They triumph for to-day, but he has the joy of knowing that he has stood for the right and battled against the wrong, and when they have run their course and finished it, in the midst of corruption, wreck and ruin, they look back and find him standing where he ever stood—steadfast for the right, honoured, blessed, and appreciated when they are forgotten.

5. **The principles of expediency often rule in the struggle for existence,**—and in the struggle for the survival of the fittest, bodies of men often suppose that they shall gain by following the lead of expediency. They do err. So long as they stand firmly for the right, the weakest are strong, and no matter

how small their minority, they are anchored to the Rock of Ages, and can hold their position and resist their foes; but when they yield to expediency and have educated their votaries upon that principle, they have lost all anchorage. When they turn from the Word of God to the guidance of human leaders, it is by no means certain that they will be contented with one class of leaders, or with those who have led them into that particular style of thought or position. If they abandon the Word of God for sectarian leadership through expediency, they may through the same expediency forsake their present leaders for those who have greater popularity or can present stronger inducements. So long as they believe that they are in the *right*, and *doing right*, and have their feet on the solid rock, so long they stand firm, but when they can be persuaded to abandon this vantage ground, and yield to be led by the traditions of men, there is no knowing where they will stop, or what will be the end of their career, as they go down at last into obscurity and darkness.

6. **The easiest path for the multitude is the path of policy and expediency.**—The best way for the individual is *the right way.* The man who lives for to-day may prosper under the lights of expediency, but the man who has his eye on to-morrow and the day after, must *stand for the right* and hold fast the principles of Righteousness. So doing, he will serve his generation by the will of God and receive at last the Master's word, "Well done,"—*Armory (Boston. 1894.)*

TRUE LOVE.

1. The purest motive of human action is the love of God. He who is influenced by that, feels its influence in all parts of duty. Upon every occasion of action, throughout the whole course of conduct.—(*Paley.*)

2. Love like fire, cannot subsist without continual motion.

3. If a man say, "I love God and hate my brother," he is a liar.—*(Bible John IV. 20.)*

4. Love asks faith and faith asks firmness.

5. It is better to be loved than honoured.

6. Love delights in praise, it is the touchstone of virtue.

7. Nature bids me love myself and hate all that hurt me, Reason bids me love my friends and hate those that envy me, Religion bids me love *all*, and hate none. I will hearken to nature in much, to reason in more, and to religion in *all.*—*(Arther Warwick.)*

8. Moral obligations of man are of two kinds; first Love to God or Piety, second Love to man or Morality.

9. God loves from whole to parts, but human soul
Must rise from Individual to the whole.
As the small pebble stirs the peaceful lake;
The centre mov'd, a circle straight succeeds,
Another still, and still another spreads;
Friend, and parent, neighbour, first it will embrace,
His country next, and next all human race.—*(Pope.)*

10. Slave to no sect, who takes no private road
But looks through Nature up to Nature's God;
And knows, where Faith, Law, Morals, all begin
All end, in Love of God and love of man.

11. God is dearer than son, dearer than wealth, dearer than others and dearer than every thing else.—*(Upanishad.)*

12. If any one ask you how shall I love? ask him in return how have you learnt to breathe?

Love is the piety of affections. Of course there are not only forms of love, where the quality is modified, but degrees, which measure the different quantity thereof. The degree depends on the subject, and also on the object of love.

13. The largest degree of love is that state of feeling in which you are willing to abandon all, your comfort, convenience, and life, for the sake of another, to sacrifice your delight in him, to his delight in you.

14. Love is a simple fact of consciousness; a simple feeling not capable of analysis, not easily described. It is not directly dependent on will. It is a spontaneous, instinctive, disinterested, not seeking the delight of the loving subject, but of the object loved.

15. Love is its own satisfaction; it is the love of loving not merely of enjoying another. It appears in many forms as fraternal, filial, connubial, and parental love; as friendship is the love of a few who reciprocate the feelings; as charity is the love of the needy; as patriotism is the love of your nature; and a philanthropy, the love of mankind without respect of kin or country. In all these cases love is the same thing in kind, but modified specially by other emotions which correct themselves with it.

16. One day there shall be no fear before men, no fear before God, no tyrant in society, no devil in theology, no hell in the mythology of men; love and the God of love shall take their place.

17. Serene will be our days and bright
And happy will our nature be,
When, love is on unerring light
And joy its own security.

(*T. Parker.*)

18. If we love so much what we lose, shall we, lose that which we love?—(*W. M. Thackeray.*)

19. Wilt thou not ope thy heart to know
What rainbows teach, and sunsets show?
Voice of earth to earth returned,
Prayers of saints that inly burned,—
Saying, "What is excellent,
As God lives, is permanent;
Hearts are dust, heart's loves remain,
Heart's love will meet thee again.

(*R. W. Emerson.*)

20. Love has no commandment. She does all things herself spontaneously; hastens and delays not—she needs no driving.—(*Luther.*)

21. O Love! resistless in thy might, thou who tramplest even over gold, making thy couch on youth's soft cheek, who roamest over the deep and in the rural cots—thee none of the immortals shall escape nor any of men, the creatures of a day, but all who feel thee feel madness in their hearts. Thou drawest aside the minds of the virtuous to unjust acts; thou hast raised this storm in hearts by blood allied; desire, lighted up from the eyes of the beauteous bride, gains the victory and sits beside the mighty laws of heaven, for Venus wantons without control.—(*Sophocles. Antig. 781.*)

22. Love blinds all men, both those who act reasonably and those who act foolishly.—(*Menander.*)

23. Each becomes a poet when Love touches him though he was not musical before.—(*Plato.*)

24. Return love for love, and assist him who assists thee; give to him who gives to thee, and give not to him who gives not.—(*Herisodus.*)

25. Love of money is the disease which renders us most pitiful and grovelling, and love of pleasure is that which ren-

ders us most despicable.—(*Menander.*)

26. He who intends to be a great man ought to love neither himself nor his own things, but only what is just, whether it happens to be done by himself, or by another.—(*Plato.*)

27. As sugar is not only sweet in itself, but sweeteneth other things wherewith it is mixed, so love is not only in itself delightful, but maketh all the ways of God both light and delightful, light to bear, and delightful to embrace.—(*Hayward.*)

28. **Love trades not for home returns**;—it amply repays itself in serving its beloved. It is reported of one, who being asked for whom he laboured most, he answered, "For my friends." And being asked for whom be laboured *least*, "For my friends." Love does most, and yet thinks least of what it does.—(*Secker.*)

29. **The Measure of Love**.—Love is of God, without him there is no love. Love is pure, holy, and elevating in essence and effect, for God is love. It fills the soul with peace and joy. It is all-pervading and cannot be defined or prescribed by boundaries, just as God is without measurement or limitation. If love fill the heart to running over, its blessings then radiate and shed a sweet benediction upon all about us; but without such fulness, no such divine contagion of influence is felt by those we meet. It must abound in the measure that Jesus gave: Toward God with all the heart and mind and soul, and toward our brother man with no selfish limitation. This is God,—the love that fills and keeps the universe and saves the souls of all men. Such love is the only purifier of the waters of selfishness, that most contaminated of all the streams preservative of life. O, sweet love of God, dear God of love, purify me, lead me, save me!—(*Unitarian.*)

30. **Love One and All**.—He who shall or will love God,

loveth all things (good) in One as All, One and All, and One in All as All in One; and he who loveth somewhat, this or that, otherwise than in the One, and for the sake of the One, loveth not God, for he loveth somewhat which is not God. * * And when the true Divine Light and Love dwell in a man, he loveth nothing else but God alone, for he loveth God as Goodness and for the sake of Goodness, and all Goodness as One, and One as All; for, in truth, All is One and One is All in God.—(*Theologia Germanica.*)

31. If thy soul is to go on into higher spiritual blessedness, it must become a *Woman*; yes, however manly thou be among men. It must learn to love being dependent; and must lean on God not solely from distress or alarm, but because it does not like independence or loneliness. It must not have recourse to him merely as to a friend in need under the strain of duty, the battering of affliction and the failure of human sympathy; but it must press towards him when there is no need. It must love to pour out its thoughts to him, for the pleasure of pouring them out.—(*F. W. Newman.*)

INDIAN THOUGHTS.

32. Love is the Alpha and Omega of religion.

33. As a man is in love with a woman or a woman with man, even so should man be in love with, (1) God, (2) Nature and Natural Scenery, (3) All mankind, nay, all animated beings, in fact, with the whole universe, (4) Labor, (5) Affliction.—(Raj Narain Bose. *The Religion of Love.*)

34. Love is the true price at which love is bought.

35. **Love is the soul of this sphere,**—it, too, is celestial, a pendulum vibrating in accord with the universe. Many paths hath love, each with its own finger-post. The first is right intention, whither good fortune leads; then reach we the longing of affection, leading to the source of friendship, thence open desire and benevolence, guiding the heart aright

to faith and sincerity; which lead straight to love. But this love? At its end is the shining palace where dwells the Lord of Love.—(*Persian, Mohammed Ibu Amed.*)

36. Father teach me, day by day,
Love's sweet bidding to obey!
Sweeter lessons cannot be
Loving him who first loved me.

With a childlike heart of love,
At the bidding may I move;
Prompt to serve and follow thee
Loving him who first loved me.

(*Indian Messenger.*)

37. Thou hidden Love of God, whose height,
Whose depth unfathomed no man knows,
I see from far thy beauteous light,
Inly I sigh for thy repose:
My heart is pained, nor can it be
At rest, till it find rest in Thee.

(*John Wesley.*)

38. There is a sound on every breeze,
A language all around;
We hear it in the stirring trees
And from the verdant ground.

That still, small voice is everywhere,
Like music from above;
Earth, air, and sea, the voice is there.
It whispers, "*God is Love.*"

The blossom lifts its dewy eyes,
And from the tiny cup
Is sending to the listening skies
Its adoration up.

With plumed wing, the little bird
Sings in the sheltering grove;
And in that song the voice is heard.
It says, "*Our God is Love.*"

Oh, may that voice in childhood's days
Within our hearts be found!
Oh, may we join that hymn of praise
Now heard from all around!

And thus on earth begin the song
That swells the heaven above,
Where ever bow the angel throng,
Who sing, "*Our God is Love.*"

(Elizabeth Oakes Smith, in C. Register.)

REFORMATION.

1. Reformation is a work of time. A natural taste, however wrong it may be, cannot be totally changed at once; we must yield a little to the prepossession which has taken hold of the mind, and we may bring people to adopt what would offend them if endeavoured to be introduced by violence.—
(Sir J. Reynold.)

2. Things have their root and their completion.—It cannot be that when the root is neglected what springs from it will be orderly. The ancients who wished to establish illustrious virtue throughout the empire began by study. Things being studied their knowledge became complete; knowledge being complete their thoughts were sincere; the thoughts being sincere their hearts were rectified; the hearts being rectified their persons were cultivated; their persons being cultivated their families were regulated; their families being reformed the whole empire was made happy and tranquil.—
(Confuscius.)

3. Reform like charity must begin at home. Once well at home, it will radiate outward, irrepressible, into all that we touch, and handle; speak and work; kindling ever new light by incalculable contagion, spreading in Geometric ratio, far and wide, doing good only where it spreads and not evil.—(*Carlyle.*)

4. The three fold work of keeping order, effecting change, and helping progress is the object of all reform. Reform does not mean tearing up, rooting out and making a new creation of personal or social life. It means giving a new form what already exists, it means improvement.—(*Mr. P. C. Mozoomdar.*)

5. Hierocles says that each one of us is a centre circumscribed by many concentric circles. From ourselves the first circle extends comprising parents, wife, and children. The next concentring circle comprises relations; then fellow citizens; and lastly, the whole human race.—(*Smile's Duty Page 1.*)

6. He who habituates himself to look at the dark side will sour his disposition, and consequently impair his happiness; while he who constanty beholds it on the bright side insensibly ameliorates his temper, and in consequence of it improves his own happiness, and the happiness all around him.—(*Antoninus.*)

7. True gold fears not the fire.

8. Dam not water with sand.

9. Let every one sweep away the snow before his own door, and not busy himself with the frost on his neighbour's tiles.

10. Those who reject iron cannot make steel.

11. At the foot of Light-house it is dark.

12. To weep before a blind man is to spoil both your eyes.

13. His own fields lie fallow, while other lands he ploughs.

14. Do not burn a house inorder to kill a wasp.

15. If you find an ass you will not make a horse of him.

16. If goats could draw the plough, who would keep oxen?

17. A bad dancer finds fault with the place, and a bad cook with the wet fire-wood.

18. Do not pour water over a pot upside down.

19. Though religious instructions be whispered into the ear of an ass, nothing will come of it, but the accustomed braying.

20. Will you drown yourself in the well because your father dug it?

21. It is easier to pull down than to build.

22. It is never too late to mend.

23. Every light has its shadow.

24. A hundred years of wrong do not make an hour of right.

25. He is a bad reformer who cuts the coat of his profession according to the fashion of the time, or the humour of the company he falls into.—(*Gurnall.*)

26. **The Science of Culture**.—Culture or civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society.—(*Primitive Culture of Man,* Vol. I. P. 1 by Edward B. Tylor, D. C. L., L. L. D., F. R. S.)

INDIAN THOUGHTS.

27. The qualifications of reformers:—

"A firm sense of duty ought to be the basis of all reform movements. It is dangerous to undertake them from any other motive.

"Secondly, those who desire to reform their country must first reform themselves. Good examples are always powerful engines of conversion, while the fervid eloquence of hypocritical teaching obstructs instead.

"Lastly, the paths of reformation are thorny, and therefore they who tread these paths must be prepared for the thorns: there is no royal road to reformation.

"These, I believe, are the three essential requisites of sound and successful reformation."—(*Kesub Chunder Sen. Appeal to young India, Calcutta.*)

28. True order of Reformation:—

"What is the programme of reforms you think I intend to lay before you this evening? Not half measures, like the education of this section of the community or the reformation of that particular social evil. These cannot—it is my most firm conviction—these cannot lift India as a nation from the mine of idolatry, of moral and social corruption. If you, wish to regenerate this country, make Religion the basis of all your reform movements. Were I engaged in the work of reforming this country, I would not be busy in lopping off the branches, but I would strike the axe at the fatal root of the tree of corruption, namely—Idolatry. Ninety-nine evils out of every hundred in Hindu society are, in my opinion, attributable to idolatry and superstition.

"All the social reforms I would propose for your consideration are involved in this grand radical movement—Religious Reformation. Questions of social reform will not then appear to you as matters of worldly expediency, but as questions of vital moral importance, and will come upon you with all the weight of moral obligation."—(*Ibid. Bombay Lecture 1868.*)

CONTENTMENT.

1. A contented mind is the greatest blessing a man can enjoy in the world, and if in the present life his happiness arises from the subduing of his desires, it will arise in the next from the gratification of them. * *

2. Abundance is a trouble, want a misery, honour a burthen, baseness a scorn, advancement dangerous, disgrace odious, only a contented estate yields the quiet of content. I will not climb lest I fall, nor lie on the ground lest I am trod on.—(*Saturday Magazine.*)

3. Content is the mark we all aim at, the chief good and top of felicity, to which all men's action strive to ascend.

4. Better half a loaf than no bread.

5. Content oftener lodges in cottage than palaces.

6. He is the richest who is contented with the least; for content is the wealth of nation.

7. He is truly rich who desires nothing.

8. Sadness and gladness succeed eath other.

9. A rolling stone gathers no moss.

10. He is truly poor, who desires all.

11. He that is uneasy merely because he hath not all he would, never will be easy till he grows wiser.—(*Alop Seeker.*)

12. Be moderate in thy desires of what thou hast not; and moderate in the use of what thou hast.—(*Bishop Patrick.*)

13. We commonly have our eyes upon those things which we desire, and set so great a price upon them, that the over-valuing of what we have in pursuit and expectation makes no under-value what we have in possession.—(*Bishop Sanderson.*)

14. Remember this, that in asmuch as I am a part I shall be discontented with none of the things which are assigned to

me out of the whole; for nothing is injurious to the part, if it is for the advantage of the whole.

15. That the virtue of contentment is only to be exercised in these cases where nature has assigned an insuperable and ascertained barrier to our wishes, or where we have been visited with evils absolutely irremediable. If in these cases, we can soothe only minds down into patience, we do the very best thing that can be done in the circumstances and deserve applause for it.—(*Chambers.*)

16. Fit objects to employ the intervals of life are among the greatest aids to contentment that a man can possess.—(*Arthur Helps.*)

17. To get on in the world, you must be content to be always stopping where you are; to advance you must be stationary; to get up, you must keep down; following riches is like following wild geese and you must crawl after both on your belly; the minute you pop up your head, off they go whistling before the wind and you see no more of them.—(*Black Wood's Magazine.*)

18. Content of mind, springing from innocence of life, from the faithful discharge of our duty, from satisfaction of conscience, from a good hope in regard to God and our future state, is much to be preferred before all the delights which any temporal possession or fruition can afford.—(*Barrow.*)

19. I should wonder, that the unsatiable desires of ambition can find no degree of content, but that I see they seek a perfection of honour on earth, when the fulness of glory is only in heaven. The honour on earth is full of degrees but no degree admits a perfection: whereas the glory of heaven admits of degrees, but each degree affords a fulness. Here, one may be lower than another in honour, yet the highest want a glory; there, though one star differs from another in glory, yet in the fulness of glory they all shine as stars. Here

the greatest may want, there the least hath enough for one; there, one heaven is enough for all. Lord, let me rather be least there, without honour here, than the greatest here, without glory there. I had rather be a door-keeper in that house than a ruler in these tents.—(*Arthur Warwick 1637.*)

20. Some murmur, when their sky is clear
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue.

And some with thankful love are fill'd
If but one streak of light,
One ray of God's good mercy gild
The darkness of their night.

In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task
And all good things denied.

And hearts in poorest huts admire
How love has in their aid
(Love that not ever seems to tire)
Such rich provision made. (*Trench.*)

21. A thousand causes of sorrow, a hundred causes of fear, from day to day, afflict one that is destitute of understanding but not one that is possessed of wisdom and learning. Text 2.*

By accession to what is undesirable and dissociation from what is agreeable, only men of little intelligence become subject to mental sorrow of every kind. 4.

22. When things have become past, one should not grieve, thinking of their merits. He that thinks of such past things with affection can never emancipate himself. 5.

* *Mohabharata, Shanti Parva, Section 332.*

23. One should always regard such things, to be fraught with much evil. By doing so, one should soon free oneself therefrom. 6.

The man who grieves for what is past fails to acquire either wealth or religious merit or fame. That which exists no longer cannot be obtained. When such things pass away, they do not return (however keen the regret one may indulge in for their sake.) 7.

24. Creatures sometimes acquire and sometimes lose worldly objects. No man in this world can be grieved by all the events that fall upon him. 8.

25. Dead or lost, he who grieves for what is past, only gets sorrow for sorrow: Instead of one sorrow, he gets two. Those men who beholding the course of life and death in the world with the aid of their intelligence, do not shed tears, are said to behold properly. Such persons have never to shed tears (at anything that may happen). 9 & 10.

26. When any such calamity comes, productive of either physical or mental grief, as is incapable of being warded off by even ones best efforts, one should cease to reflect on it with sorrow. This is the medicine for sorrow, *viz.*, not to think of it. By thinking of it, one can never dispel it; on the other hand, by thinking upon sorrow, one only enhances it. 11 & 12.

27. Mental griefs should be killed by wisdom; while physical grief should be dispelled by medicines. This is the power of knowledge. One should not, in such matters, behave like men of little understanding.—Youths, beauty, life, stored wealth, health association with those that are loved,—these all are exceeding transitory. One possessed of wisdom should never covet them. 13 & 14.

28. One should not lament individually for a sorrowful occurrence that concerns an entire community. Instead of indulgence in it when grief comes, one should seek to avert it

and apply a remedy as soon as one sees the opportunity for doing it. There is no doubt that in this life the measure of misery is much greater than that of happiness. There is no doubt in this that all men show attachment for objects of the senses and that death is regarded as disagreeable. 15, 16.

29. In spending wealth there is pain. In protecting it there is pain. In acquiring it there is pain. Hence, when one's wealth meets with destruction, one should not indulge in any sorrow for it. 18.

Men of little understanding, attaining to different grades of wealth, fail to win contentment and at last perish in misery. Men of wisdom, however, are always contented. All combinations are destined to end in dissolution. All things that are high are destined to fall down and become low. Union is sure to end in disunion, and life is certain to end in death. Thirst is unquenchable. Contentment is the highest happiness. Hence, persons of wisdom regard contentment to be the most precious wealth. 19—21. (*Ibid.*)

30. Contentment is the root of happiness,
And discontent the root of misery,
Wouldst thou be happy, be thou moderate.

(*Manu IV. 12.*)

31. Honour thy food, receive it thankfully,
Eat it contentedly and joyfully,
Ne'er hold it in contempt; avoid excess,
For gluttony is hateful, injures health,
May lead to death, and surely bars the road
To holy merit and celestial bliss.–(*Ibid. II. 54, 57.*)

32. He has all wealth who has a mind contented,
To one whose foot is covered with a shoe,
The earth appears all carpeted with leather.

(*Hitopadesa, I. 152.*)

HAPPINESS.

1. Industry is another word for happiness.–(*Sir W. Temple.*)

2. National happiness must be produced through the influence of religious laws.—(*Southey.*)

3. What is necessary to happiness?

A sound body and a contented mind.—(*Thales.*)

4. Avoid the pleasure that will bite to-morrow.

5. A great means of happiness is a constant employment for a desirable end and consciousness of employment towards that end.

6. That man is happy who is at peace with his own heart and with his Maker.—(*Southey.*)

7. Those who are sensible of the true enjoyment of life, and leave the sources of them in their own heart, will know the value of being cheaply pleased.—(*Danby.*)

8. A life of active exertion, of well-regulated energy, an humble mind, and a heart of faith and love, will convert the mountain of misery into a peaceful valley.

9. What is the best security for the happiness of life, and the most to be depended upon for making us contented with ourselves, and respectable to others? Ans.—Equanimity.

What are the best means of attaining this?

Answer—Piety and Resignation.

10. It is no small happiness to attend those from whom we may receive precepts and examples.—(*Bishop Hall.*)

11. Happiness consists in the multiplicity of agreeable consciousness. A peasant has not a capacity for having equal happiness with a philosopher; they may be equally happy. A large drinking glass holds more than the smaller one.—(*Dr. Johnson.*)

12. A man that finds not satisfaction in himself sees for it in vain elsewhere.

13. None are so happy or so unhappy as they imagine.

14. He that enlarges his curiosity after the works of nature, demonstrably multiplies the inlets to happiness.—(*Johnson.*)

15. They are happy who have not taken up their rest in a world fluctuating as the sea, and passing away with the rapidity of a river.—(*Cowper.*)

16. The felicity and gratitude which shine in virtue, fill up all its apartments and avenues from its entrance to its utmost limits.—(*Montaigne.*)

17. I see when I follow my shadow it flies me; when I fly my shadow it follows me. I know pleasures are but shadows, which hold no longer than the sunshine of my fortunes. Lest then my pleasures should forsake me, I will forsake them, Pleasure most flies me when I most follow it.

18. Every happiness is the more valuable as it is capable of being made more general.—(*Dean Stanhope.*)

19. Our principles are the springs of actions and our actions the springs of happiness and misery.—(*Skelton.*)

20. Consider not pleasures as they come, but as they go.

21. It is a poor heart that never rejoices.

22. Virtue and happiness are mother and daughter.

23. Happiness is as impossible for a mind distracted by passions as for a city divided by contending faction.

24. Happy is he that is happy in his children.

25. We are never so happy or unfortunate as we think ourselves.

26. Happiness admits of degrees since every individual is pleased in different circumstances either of body or mind which

fit him to be more or less happy.—*(Crabbe.)*

27. Health is the greatest of gifts;
Contentedness the best of riches;
Trust the best of relatives;
Nirvan (Peace) the highest happiness.
(Pali, Buddha.)

28. Cheerfully, cheerfully, let us live,
Slow to be angered, and quick to forgive;
Cheer for the mourning, and smiles for the glad—
Brave hearts for ever, through days bright or sad:
Singing and hoping, at work or at rest,
Cheerfully, cheerfully, doing our best!

Cheerfully, cheerfully work while we may,
The field's before us, and long is the day;
We'll sow around as the good seed of truth,
Soon it will spring up in freshness of youth,
God helps the hand that is doing its best;
Blesses the true heart that stands every test:
Then shall the harvest be golden and bright,
Gathering our sheaves under heaven's own light.
(Mrs. Leland.)

29. **Happiness or Misery Depend on Conduct.**—Our Happiness and misery are trusted to our conduct, and made to depend upon it. Somewhat, and, in many circumstances, a great deal too, is put upon us, either to do, or to suffer, as we choose. And all the various miseries of life, which people bring upon themselves by negligence and folly, and might have avoided by proper care, are instances of this: which miseries are, before-hand, just as contingent and undetermined as their conduct, and left to be determined by it.—
(Butler's Analogy of Religion. P. 73.)

30. This at least must be owned in general, that as the government established in the universe is moral, the character

of virtue and piety must, in some way or other, be the condition of your happiness, or the qualification for it.-(*Ibid. P. 86.*)

31. If we would be happy we must carry with us the elements of happiness in ourselves. If we do not, we cannot carry them in mere circumstances. So living as we have "a good conscience towards God and man," is the great secret of earthly happiness. The reverse is the great source of our miseries in the present world. The Lord will spiritually bless those that honor him.—(*Independent.*)

32. Happiness may be compared to a fraction, the denomenator of which consists in our Wants and Desires; the numerator, of their satisfaction. The denominator is always greater than the numerator.

33. To enjoy the pleasures of life is no sin. It is only wrong to regard happiness as the criterion of ethics or as the ultimate aim of life. There is no virtue in morasity or in a rigorous suppression of our natural inclinations. The happiness of living creatures is, as it were, the Divine breath which aminates them.—(Dr. Paul Carus. *The Religion of Science.)*

34. Happiness is understood to be a consciousness, on the part of a rational being, of the agreeableness of life, accompanying without interruption his entire existence. The principle which makes of this agreeableness the highest motive of choice is termed the principle of self-love.

35. *True happiness* depends on the agreement of nature with the *whole* end of man's being, and with the *essential determining ground of his will.*—(*Kant's Uberweg's History of Philosophy.*)

36. Our happiness depends entirely on the quality of the objects to which we are attached by love. For on account of that which is not loved no strifes will ever arise, no sorrow if it perishes, no envy if others possess it, no fear, no hatred, no perturbation of mind—all of which come upon us in the love of things which are perishable. But love to a thing which is eternal and infinite feeds the mind only with joy—a joy that

is unmingled with any sorrow; that therefore we should eagerly desire and with all our strength seek to obtain.—(*Spinoza.*)

INDIAN THOUGHTS.

37. Sufficient wealth, unbroken health, a friend,
A wife of gentle speech, a docile son,
And learning that subserves some useful end,
These are a living man's six great blessings.
(*Mohabharata. V. 1057.*)

38, How can true happiness proceed from wealth,
Which in its acquisition causes pain;
In loss, affliction; in abundance, folly?
(*Hitopadesa. I. 192.*)

39. **Heaven now and here**—Why wait for happiness in some future and far off heaven? Why not have it now and here? Heaven is not a thing of time or place, but a condition of spirit into which all must come before they can find true happiness. There is just as much heaven in this world as the spirit is capable of enjoying, or as can be found in the next. Wealth cannot purchase heaven, nor kingly power create it. It is more often found in the poor man's cottage, than in the palace of the rich. A gentle nature, a loving heart, a contented mind—these are heaven, and all there is of heaven in God's vast universe. No one need wait for death to enable him to enter upon the enjoyment of this eternal heritage of peace and rest.—(*The Indian Messenger.*)

A discourse between King Senajit and a Brahmana.

———o———

40. Senajit said,—what is that intelligence, what is that penance, O learned Brahmana, what is that concentration of thought, O thou that hast wealth of asceticism, what that knowledge, and what that learning, by acquiring which thou dost not yield thyself to sorrow? 12.

41. The Brahmana said,—Grief arises from the disease constituted by desire. Happiness again results from the disease of desire being cured. From joy springs sorrow, and

sorrow arises repeatedly. 19.

42. Sorrow comes after joy, and joy after sorrow. The joys and sorrows of human beings are revolving on a wheel. 20.

43. After happiness sorrow has come to thee. Thou shalt again have happiness. No one suffers sorrow for ever, and no one enjoys happiness for ever. 21.

44. The body is the refuge of both sorrow and happiness Whatever acts an embodied creature does with the aid of his body, the consequence thereof he has to suffer in that body. 22.

(*Mahabharata. Shanti Parva. Section 1740.*)

A HYMN.

45. Father, from out the tumult and the strife
That never know surcease
We cry to thee: Lord of our troubled life.
Grant us thy peace!

Our air is filled with din of angry cries,
The battle-sounds increase;
From the calm azure of thine upper skies
Grant us thy peace!

Harsh discords all thy truer music drown!
Love's tender breathings cease;
Upon the clamor and the grief look down!
Grant us thy peace!

We crave that inner quiet so desired
When outer storms increase;
To rest on thee, for we are very tired:
Grant us thy peace!

From duty's path—however steep—we ask
For no ill-timed release:
Only—for strength to finish well our task—
Grant us thy peace!

(*Edward A. Church, in Boston Courier.*)

CHAPTER II.—THEOLOGICAL.

1. **Natural Theology** is most serviceable to the support of Revelation. All the soundest arguments in behalf of the latter presupposes the former to be admitted.—(*Henry, Lord Brougham.*)

2. The Natural Theology is the key of the Revealed Religion, and opens our understanding to the genuine spirit of the Scriptures, but also unlocks our belief, so that we may enter upon the serious contemplation of the Divine Power, the characters of which are so deeply graven in the works of the creation.—(*Lord Bacon. De Dig.*)

3. **Religion and Theology**—are no more to be confounded than the Stars with Astronomy.—(*Theodore Parker.*)

4. **Theology and Science**—Theology is purified from gross conceptions only in proportion as it is purged of the false science with which, to its own hurt, it identified itself in the past, and to the remnants of which it still clings. The function of science is to clarify the mind, and to show how the beliefs of the past are the myths of the present; the duty of theology is to read just itself to what science proves to be true, since science has no facts to interpret save those which man has gained from experience.—(Edward Clodd. *The Story of Creation. P. 227.*)

5. **The subject of Theology**.—The Idea of a most real being, as the Ideal of the pure Reason, is the subject of *Theology* or of the attempted proofs of the existence of God.—(*Kant.*)

6. **The words Theology and Religion**—are often used as synonymous. Thus *Natural Theology and Natural Religion* are by many confounded together. But the more accurate use of the words is that which makes *Theology* the science, and *Religion* its subject; and in this manner are they distinguished

when we speak of a "professor of theology," and a "sense of religion."—(Henry, Lord Brougham F. R. S. *Natural Theology. P. 6.*)

7. **Two kinds of Theology**.—I must point out there are two kinds of theology, and it is only with one of these that physical science ever conflicts. There is, in the first place a stagnant theology, which assumes that all is known, that ever can be known, regarding the nature of God and the methods of his working, and which objects to any discoveries not provided for in its own cut-dried-little system. This was the theology which prevailed during the Middle Ages, and between which and physical science the conflict was very fierce. In fact the theologions, when they had the chance, were in the habit of literally roasting the scientists. There is, however, another theology, which is not stagnant but progressive, which is not opposed to science, but which is itself strictly scientific. This rational, progressive scientific theology recognizes the fact that, as truth is infinite it can never be at any given time more than partially known. This theology is always open to the reception of new ideas, and can therefore never come into conflict with any scientific truths.—(*Rev. A. W. Momerie.*)

INDIAN THOUGHTS.

8. No body ever contended that Religion is Philosophy or that philosophy ever regenerated human life. Every religion has a philosophy of its own, embodying its views of the nature of God, of man and of the world, and also of the relationship between these three, which is called Theology. But Theology is no Religion. It is the bony skeleton to which flesh and blood must be added to make it religion.

9. The difference between theology and religion is well-understood by all who have had a moment's reflection of the different natures of both. Indeed it is a fact of daily observation, that the greatest theologian is at times found to be the weakest man in point of religious life.—(*The Indian Messenger* 1891.)

10. Youth is the proper time for cultivating religious faculties. Who can predict when death will happen ?

11. There is no higher Religion than Truth, and nothing more pleasant than Truth. In this world nothing is worse than Un-Truth.

12. Forebearance, Forgiveness, Mental-Concentration, Purity both Physical and Spiritual, Self-command, Theological knowledge, General Experience, Truthfulness, Angerlessness, are the ten tests of Religiousness.

13. He who injures Religion, is injured in turn, and he who cherishes Religion is nourished by her. Be not therefore irreligious. Unrighteousness may not destroy thee.

14. Religion is the only friend that accompanies man after death. All his earthly relationship die away with his body.

15. He who is vicious, and earns his livelihood by falsehood and is always jealous, can never prosper in life.

16. Those who scoff at the religious, presuming them to be void of Piety, and hate Religion are verily destroyed by sin.

17. However drooping thou mayest be in the path of Righteousness, never follow the vicious seeing their temporary prosperity.

18. By unrighteousness man may prosper for a while and subdue his enemies, but in time he shall be destroyed with his progeny (by his perfidy.)

19. Injure no animals, earn righteousness as steadily as the ants build their nests.

20. Neither father nor mother, wife nor children, friends nor relations can help thee at the time of death. Religion is then the only solace and happiness.

21. When death attacks man, his body is thrown aside with fuel and other trifles, his kinsmen follow him not, but

Religion goeth with him into the next world.

22. This Religion earn daily. Man with its aid freeth himself from the gloominess of this world.—(Gleanings *from Manu and other Smritis.*)

LONGING FOR GOD.

23. Is it hard to serve God, timid soul? Hast thou found
Gloomy forests, dark glens, mountain-tops on thy way?
All the hard would be easy, all the tangles unwound,
Wouldst thou only desire, as well as obey.

For the lack of desire is the ill of all ills;
Many thousands through it the dark pathway have trod;
The balsam, the wine of predestinate wills
Is a jubilant pining and Longing for God.

'Tis a fire that will burn what thou canst not pass over;
'Tis a lightning that breaks away all bars to love;
'Tis a Sun-beam the secrets of God to discover,
'Tis the wing David prayed for, the wing of the dove.

Oh then wish more for God, burn more with desire,
Covet more the dear sight of His marvellous face;
Pray louder, pray longer, for the sweet gift of fire
To come down on thy heart with its whirlwinds of grace.

(*Faber*).

SCIENCE AND ITS TEACHING.

1. **Philosophy and Science**—are so related as to constitute a unity. The one is concerned with the facts and problems of material existence, animate and inanimate. They are at one in seeking a rational explanation of observed facts. They adopt the same method, depending upon observation, analysis, classification, and reasoning. However widely separated the regions of inquiry, searchers for truth are working in harmony, whether they recognise the fact or dispute it.

Philosophy must wait on Science, and Science in turn wait on Philosophy.

2. All science in a radical sense is philosophy, all philosophy, science. It may even seem a needless distinction to speak of one form of inquiry as scientific and of another as philosophic, making one set of generalised results a science, another set a philosophy.—(Henry Calderwood, L. L. D., *The Relations of Mind and Brain.*)

3. **The Classifications of Science**.—The Sciences, in their main divisions, stand thus :—

I.—Abstract Science is that which treats of the forms in which phenomena are known to us, such as, Logic and Mathematics.

II.—Abstract Concrete Science is that which treats of the phenomena themselves in their elements, such as, Mechanics, Physics, Chemistry &c.

III.—Concrete Science is that which treats of the Phenomena themselves in their totalities, such as, Astronomy, Geology, Biology, Psychology, Sociology &c. (*Herbert Spencer's Essays, Vol. III. P. 12.*)

4. **Eternity of the Ageless God**.—Science teaching us the great age of the earth, also teaches us the Eternity of the

Ageless God; and likewise those vast distances about which astronomers tell us make the universe seem a fitter temple for Him to dwell in than did the old cramped notions of a flat earth, for whose benefit alone the sun shed his light by day, and the moon and stars their light by night. Science illumines with new beauty the grand thoughts of the star-watching poet of old, who sang, "If I ascend up into heaven, Thou art there; if I make my bed in the unseen world, behold, Thou art there."—(*The Childhood of the World. P. 32.*)

5. In the Upanishads, lies the philosophy of India. In this part of the sacred Vedas is to be found everything which man needs to evolve spiritual life, if only he can find it, and know how to study it.

We may find in these Upanishads a philosophy which, understood and practised, will lead men to the highest knowledge which is necessary for the spiritual growth of the whole world.—(*Mrs. Annie Besant.*)

6. Science the partisan of no country, but the beneficent patroness of all, has liberally opened a temple where all may meet. Her influence on the mind, like that of the sun on the child-earth, has long been preparing it for higher cultivation and further improvement.—(*Bishop Home.*)

7. Science deprives itself of its right-hand when, under the influence of a false philosophy, it refuses to turn to the Creator and to inquire of His purposes.—(*Macaulloch.*)

THE INDIAN THOUGHTS.

8. **The true votary of Science**—beholds every where the God of astronomy, the God of meteorology, the God of chemistry, the God of geology, the God of physiology, and the God of medicine, and enters into deep communion with Him.—(Keshub Chundra Sen's *Yoga* P. 33.)

9. **A Mysterious Something.**—Science calls it force—the Devout Aryan recognizes behind the great movement of the

physical universe a ruling Force behind each Department of Nature, a force in each stupendous object, in each wondrous movement in creation.—(*Ibid,* Page 9.)

10. **The Universal Garden.**—The man of science is lost in wonder by contemplating the glorious beauty of the garden, called the universe, decorated with many coloured flowers in the shape of planets and illumined by a million suns; how much more will the *Yogi* be enraptured who is face to face with the Author of this universal garden!—(*The Light of the East, 1893.*)

11. **True Science.**—Doubtless in much of the Science that current there is a pervading spirit of irreligion, but not in that true science which has passed beyond the superficial to the profound.

12. **True Science is essentially religious:**—Devotion to Science is a tacit of worship, a tacit recognition of something worshipful in the things studied, and by implication in their cause.—(Herbert Spencer's *Treatise on Education P. 90, 91.*)

13. Farewell ye gilded follies, pleasing troubles;
Farewell ye honoured rays, ye glorious bubles;
Fame's but a hollow echo, gold pure clay,
Honour the darling, but of one short day;

Beauty, the eyes'idol, but a damasked skin,
State, but a golden prison to live in,
And torture free-born-minds; embroidered trains
Merely but pageants for proud swelling veins;

And blood allied to greatness, is alone
Inherited, nor purchased, nor our own,
Fame, honour, beauty, state, train, blood and birth,
Are but the fading blossoms of the earth.

(*Sir Henry Woolton.*)

THE IDEA OF GOD.

1. **The Doubling of the Heart.**—How dear, how soothing to man arises the Idea of God, peopling the lovely place, effacing the scars of our mistakes and disappointments! When we have broken our God of tradition, and ceased from our God of rhetoric, then may God fire the heart with his presence. It is the doubling of the heart itself, nay, the infinite enlargement of the heart with a power of growth to a new infinity on every side. It inspires in man an infallible trust. He has not the conviction, but the sight, that the best is the true, and may in that thought easily dismiss all particular uncertainties and fears, and adjourn to the sure revelation of time, the solution of its private riddles. He is sure that his welfare is dear to the heart of being. He believes that he cannot escape from his good. The things that are really for thee gravitate to thee. O, believe as thou livest, that every sound that is spoken over the round world, which thou oughtest to hear, will vibrate on thine ear! Every proverb, every book, every byword that belongs to thee for aid or comfort, shall surely come home to thee through open or winding passages. Every friend whom not thy fantastic will, but the great and tender heart in thee craveth, shall lock thee in his embrace. And this, because the heart in thee is the heart of all; not a valve, not a wall, not an intersection is there any where in nature, but one blood rolls uninterrupted by an endless circulation through all men, as the water of the globe is all one sea, and truly seen, its tide one.—*(Emerson.)*

2. **God who is absolutely infinite,**—is not something out of and beside whom there are other essences. All else out of God, if separated from him, possess no essentiality.—*(Hegel.)*

3. **The Supreme Essence**—A not uncommon assertion is that God, as the supreme essence or Being, cannot be known. Such is the view taken by modern illumination and the abstract understanding. To treat God as the supreme and super-sen-

sible essence implies that we look upon the world before us in its immediacy as something fixed and positive, and forget that the essence is just the superseding of all that is immediate. The true knowledge of God begins when we know that things, as they immediately are, have no truth.—*(Hegel.)*

4. **The Combination of the highest Excellences.**—The Idea of God being no other than a combination of all the highest excellences that we can conceive, it is so delightful to a good and sound mind, that it is misery to part with it; and such a mind, if it cannot discern God clearly, concludes that the fault is in itself—that it cannot yet reach to God, nor that God does not exist. You see there must be an assumption in either case, for the thing does not admit of demonstration, and the assumption that God is, or is not, depends on the degree of moral pain, which a man feels in relinquishing the idea of God. And here, I think, is the moral fault of unbelief:—that a man can bear to make so great a moral sacrifice to obtain partial satisfaction to his intellect: a believer ensures the greatest moral perfection, with partial satisfaction to his intellect also; entire satisfaction to the intellect is, and can be attained by neither.—*(The Life of Dr. Arnold, D. D. By Dean Stanley D. D.)*

5. **A New Sun kindled within.**—Why is it that this grandest thought in the Universe, that the idea of this Perfect Being, dawns on the human mind? If man were made to find his chief good within, the compass of material nature, why does the Infinite Spirit shine upon us throughout all Nature? The Idea of God! Pause for a moment, and apprehend its grandeur. All other science fades into insignificance before its majesty. The treasures of all worlds are poor in contrast. This Idea, brightened and enfolded till it becomes real to us, is as a new Sun kindled within. From it a new light streams over and through the Universe. By the transforming power of this one Idea, all things become *new*. The Idea of God! It is an exhaustless spring of energy against

weakness, of peace amidst vicissitude, of courage to do and suffer, of undying hope, of immortal life.—(Dr. W. E. Channing, D. D. *The Perfect Life.*)

INDIAN THOUGHTS.

6. He who knoweth Him (God) as the knower of all thoughts becometh immortal. True knowledge of Brahma bringeth power to the soul and is the cause of her immortality.—(*Talava Kara Upanishad, 12.*)

7. If man can know God in this world, he gaineth the true end of his life. Should he not know Him in this life, great calamity would befall him (he must suffer the pangs of repeated births and deaths). The wise, therefore, beholding Him in every object become immortal before their departure from this world.—(*Ibid. 13.*)

8. If the religion we profess is a living religion, our Idea of the Godhead must develop just as our life grows in faith, love, and purity. Higher and deeper manifestations of the spirit are visible to those who have attained a higher life by religious culture—after a continued devotional culture extending over quarter of a century.—(*The Interpreter*, December 1892.)

9. **The Ideal Standard**.—The progress of the soul would be greatly facilitated if the Ideal after which it strives were at all times actually present to it, so that in all its feelings, thoughts and actions it might be under the benign influence of this Ideal, and be ever more and more moulded into conformity with it. But it may be asked, how can the ideal standard appeal to our reason when our attention is continually absorbed in the practical business of every-day life? To answer this, it is only necessary to recall the distinction that exists between Reason and Understanding. Though the Senses and the Intellect act conjointly in the presence of an object, their functions are quite distinct. The same distinction, only in a higher degree, holds good between Reason and Intellect, to each of which there is an appropriate sphere, though they

both act in concert. Our intellect aids us in the manifold concerns of ordinary life, and in so doing it does not interfere with reason, which regulates our actions by making them conform as far as possible to certain Ideal types. It is a mistake to suppose that the Ideal is in any way opposed to the Actual, or the converse. For the Ideal is such only relatively to us; *per se*, it is as actual as any of the actualities which are the objects of our human consciousness. Thus, a region of Space which is infinitely distant, and therefore beyond the bounds of our consciousness, may be termed Ideal with respect to us; but absolutely it is as real as the space which we ourselves actually fill.

10. **The highest Ideal**—which presents itself to our Reason is God. There can be only one such Ideal. Whilst our consciousness gives the ego as an actual existence, reason at the same time points to God as the Ideal-Source and Goal of all our hopes and aspirations. In the light of this Ideal the ego is atonce seen to be imperfect, though, when contrasted with matter, its perfections, such as freedom of will, &c., alone reveal themselves to us. That the ego is imperfect implies that it is not what it ought to be. As spiritual it should be perfect in its spirituality, that is, should be perfectly free from material bondage; but the ego is far from being so. The ego being thus, as it were, midway between spirituality and materiality, its hope of immortality and endless Progress could not have the least value if that hope proceeded merely from the limited sphere of its own consciousness; but finite and imperfect as the ego is, it reposes upon the infinite and perfect spirit who, absolutely concerned, is as actual as itself, though Ideal when viewed with reference to its limited understanding. God is for the ego the sole Model of Perfection, to be by it worshipped and followed. As the work of the artist materially depends upon the model which he may choose for his guide, so the state of our soul depends upon the *nature* of the Ideal which we propose to ourselves for imitation.

If the Ideal which we worship be the highest reality, we ourselves shall become more and more conformed to it; but if we have recourse to negation, or if our Ideal in any way falls short of perfection, then we shall inevitably become a prey to indecision, sinfulness, and despair. But this last cannot be so long as Reason gives the Idea of God as the highest reality and centre of all perfection. *The more we serve Him in thought, word, and deed, the nearer shall we approach to perfection through all eternity.*—(Dwijendra Nath Tagore's *Ontology*. P. 68 to 70.)

A HYMN.

My God, Thou Art My Guide.

11. A wanderer in a dark and desert land,
A stranger on a tempest-beaten strand,—
My Father, lead me with a gentle hand;
Thou Art My Guide.

My God, Thou Art My Shield;
In the fierce fight, amid unnumbered foes,
Assailed by fiery darts and furious blows,
Beneath thy shelter I can safe repose;—
Thou Art My Shield.

My God, Thou Art My Life,
Thy breath has made the lifeless breathe and live;
Thy quickening spirit doth all things revive,
Thou to thy flock dost life eternal give;
Thou Art My Life.

My God, Thou Art My All,
My first, my last, my Father and Friend;
Thy providence doth all my way attend,
To Thee be glory, now and without end;
Thou Art My All.

(*H. L. H. in the Indian Messenger.*)

GOD AND HIS EXISTENCE.

1. Acquaint thee, O moral! acquaint thee with God,
And joy, like the sunshine, shall beam on thy road,
And peace, like the dew-drop, shall fall in thy road,
And sleep, like an angel, shall visit thy bed.

2. There is an invisible pen always writing over our heads and making an exact register of all the transactions of our life. *(Blair.)*

3. The abyss of God is not to be fathomed save by Him who is All-in-all.—*(T. Parker.)*

4. O Lord my best desire fulfil
And help me to resign
Life, health and comfort to thy will
And make this pleasure mine.

(W. Cowper.)

5. The most ancient of things is God; the fairest is the world; the wisest is time; the commonest is hope; the most profitable is virtue; the most hurtful is vice; the swiftest is the mind and the most difficult is to *know* Thyself.

6. **Nature conceals God**: for through her whole domain Nature reveals only fate, only an indissoluble chain of mere efficient causes without beginning and without end, excluding with equal necessity, both providence and chance. An independent agency, a free original commencement within her sphere and proceeding from her powers, is absolutely impossible. Working without will, she takes counsel neither of the Good nor of the Beautiful; creating nothing, she casts up from her dark abyss only eternal transformations of herself, unconsciously and without an end; furthering with the same ceaseless industry decline and increase, death and life, never producing what alone is of God and what supposes liberty,—the virtuous, the immortal.

7. **Man reveals God**: for man by his intelligence rises above nature, and in virtue of this intelligence is conscious of himself as a power not only independent of, but opposed to nature, and capable of resisting, conquering and controlling her. As man has a living faith in this power, superior to nature, which dwells in him; so has he a belief in God, a feeling, an experience of his existence.—(*Hamilton's Philosophy, P. 41.*)

8. **The decrees of Providence are inscrutable**;—in spite of man's short-sighted endeavours to dispose of events according to his own wishes and his own purposes, there is an Intelligence beyond his reason, which holds the scales of justice and promotes his well-being, in spite of his puny efforts. (*Morier.*)

9. **Divine Presence**.—What can dead space *want* with the divine presence, compared with the ever-perilled soul of man, perpetually trembling on the verge of grief or sin? Shall we coldly speculate on the physical Omnipresence of the Infinite, and question the ubiquity of his moral power?—Diffuse him as an atmosphere, and forget that he is a Mind?—Plead for his mechanical action on matter, and doubt the contact of spirit with spirit?—Admit the agency of the artist on his work, and deny the embrace of the Father and the child? It were indeed strange if this anomaly were true. Where *is* this blessed object of our worship, if not within our Souls?—(*Dr. James Martineau L. L. D.*)

10. **It is better that God, or His works, should be known**, as far as it be possible to us, and loved, praised and honoured, and the like, and even that man should vainly imagine he loveth or praiseth God, than God should be altogether unpraised, unloved, unbounded and unknown.—(*Theologia Germanica. Page 16.*)

11. **There is no need of abstruse reasonings and distinctions** to convince an unprejudiced understanding that there is a God

who made and governs the world, and will judge it in righteousness; though they may be necessary to answer abstruse difficulties, when once such are raised when the very meaning of those words which express most intelligibly the general doctrine of religion is pretended to be uncertain; and the clear truth of the thing itself is obscured, by the intricacies of speculation. But to an unprejudiced mind ten thousand instances of design cannot but prove a designer. And it is intuitively manifest, that creatures ought to live under a dutiful sense of their Maker; and that justice and charity must be His laws, to creatures whom He has made social, and placed in society.—(*Butler's Analogy of Religion, Page 303.*)

12. **Thou canst not see his [God's] face any more than thou canst discern the wind,** whence it cometh and whither it goeth; but thou art in very truth a very part of God, a finite atom of the Infinite whole, a thought of love, a living soul. So that if thou would'st know him—who he is, and where he dwelleth—thou hast yet to develop his Divine essence from out that soul of thine, unfolding as a flower its petals to the sun, and showing forth his glory. Thou would'st succeed best in finding him if thou didst seek to do his will unto thy brethren, showing forth his love in thy life, giving him thy heart's first, best affections; resigning all thine idols, clearing the shrine of thy spirit from all selfish desire to know or to possess anything save this, to be his instrument of good unto thy brethren. So shall he be very near thee, yea, he shall dwell with thee, and that to bless thee; for he loveth the lowly soul, but pride and self-consciousness doth he not commune with.

Seeing, then, that God is a Spirit, and thou also, a man—an immortal soul, partaking of his nature, receptive to his influence, and ever the object of his most loving care—how oughtest thou to hold thyself as his child, and seek to draw very near unto him, drinking in the very soul of love, giving forth to others, thoughts, words, and deeds of love, so sweet, so pure, so noble, so unselfish, as to show unto them in very

truth thy Father's divine love incarnate in thee, flowing forth from thy joyous, grateful heart in streams of refreshing inspiration and love. For this cause came Jesus, Buddha and many others into the world, to show the incarnation of divine love manifest in the flesh, and teach thee also how to know God, thy Father.—(*Harbinger of Light.*)

13. There is nothing very sublime though very fanciful in Plato's description of Supreme Being, that "*Truth is his body and Light his Shadow.*

14. **Subject and Object are both phenominal**—The only thing really existing is the *relation* between them. The perceiver and the perceived are but two terms of the relation and owe their reality to it.—(*Hegel.*)

15. **You complain that by searching you cannot find out God.** No eye can see, or ear hear him. The assertion that he exists cannot be vertified like any other matter of fact. But what if that be not because he is so far off, but because he is so near? You cannot know him as you know a particular fact related to you, but neither can you so know yourself; and it is yourself, not as you are, but as in seeking him you become, that is his Revelation. "Say not in thine own heart, who shall ascend into heaven or descend into the deep" to find God in the height of another world or in the depths of nature. "The word of God is very nigh thee, even in thy mouth and in thy heart." It is the word that has made man; that has been uttering itself in all the high endeavour, the long Suffering love, the devoted search for truth, which have so far moralised mankind, and that now speaks in your conecience. It is the God in you which strives for communication with God.—
(*T. H. Green.*)

16. **God is Spiritual.**—Perceiving the adoptation of the means to the end, the inference is, that some being has acted as we should ourselves act, and with the same views. But when we so speak, and so reason, we are all the while referring

to an intelligent principle or existence: we are referring to our mind, and not to our bodily frame. The agency which we infer from this reasoning is, therefore, a spiritual and immaterial agency—the working of something like our own mind—and intelligence like our own, though incomparably more powerful and more skilful. The Being of whom we thus acquire a knowledge, and whose operations as well as existence we thus deduce from a process of inductive reasoning must be a spirit, and wholly immaterial.—(Henry, Lord Brougham. *Natural Theology*, P. 53.)

INDIAN THOUGHTS.

17. The vulgar look for their God in water, the men of more extended knowledge in celestial bodies, the ignorant in wood, bricks and stones, but the learned men in the universal soul.

(Satatapa.)

18. God is to be seen, heard, contemplated, and enjoyed in the soul.—(*Srutis.*)

19. He is *within* the soul, He is beyond the soul. Him soul cannot conceive. His body is the soul. He penetrates into the recess of the soul. He is eternal and knows the wants of the Soul.—(*Brihadarunaka Upanishad.*)

20. If thou thinkest thou knowest Him well, thou knowest Him little.—(*Talabakara Upanishad.*)

21. Brahma is that all-knowing, all-powerful cause from which arises the production, continuance, and dissolution of the universe, which (universe) is modified by name and form, contains many agents and patients, is the repository of actions and effects, and in the form of its arrangement cannot be conceived even by the mind.–(*Sankar's Commentary on Vedanta*, Roer's edition. P. 38.)

22. Again, he, the one God, is the light. He is within the sun, and within the eye. He is the ethereal element

(*akasa*). He is the life and the breath of life (*Prana*).—(*Ibid. Translated by Dr. Ballantyne.*)

23. **Question** :—By whom ordained the mind works (in the Brain), ? By whom ordained the self was first united with the Body ? By whom ordained the speech gives expression to the Thought ? And by whom ordained the eyes, the ears are doing their respective functions ?—(*Sruti 1.*)

24. **Answer** :—He who is the Ear of ears, the Mind of minds, the Speech of speech, is the Life of lives, and the Eye of eyes, and those who know Him as such, become immortal after departure from this world. 2.

25. Him approacheth not the eye, nor the speech, nor the mind. We do not know Him, nor do we know how to preach Him.

26. Whom the mind cannot meditate, but by whose grace the mind contemplates, know Him as Brahma, and worship nothing else. 5.

27. Whom the eyes cannot perceive, but by whose grace the eyes see the objects, know Him as God and worship nothing else. 6.

28. Whose voice the ears cannot hear, but by whom (ordained) the ears hear (the voice of others), know Him as God and worship nothing else. 7.

29. Whom soul fails to conceive, but by whom the soul is enlivened, know Him as God and worship nothing else. 8.

30. If thou thinkest thou knowest God fully, thou hast verily, known Him little.

31. I do not think I know Him well, but I do know that I cannot know Him (fully). But those, who understand the meaning of the words (*mantars*) that " it is not that I do *not* know Him (at all), nor that I *do* know Him," (His nature perfectly) know Him.—(*Talavakara Upanishad.*)

32. **Self-Evident Truth and Experience**.—Some suppose

that the existence and attributes of God are not of the nature of self-evident truths, but that they are derived from experience. Such persons maintain that while the elementary truths of Arithmetic and Geometry are self-evident, the truths, of a far more important nature, which relate to God, cannot arise in the mind spontaneously, but must be received from teachers specially appointed by God to instruct mankind on all that relates to the divine nature. No doubt the instruction which the child receives from its teachers is necessary for the acquirement of even the simplest truths ; but it must be remembered that we cannot trace back the line of our teachers indefinitely, so that some one must originally have been dependent on his own unaided reason for those truths which are now the common heritage of all the sons of men. No one, therefore, could be foolish as to call in question the self-evidence of axiomatic truths, on the ground that we are indebted for such truths to the lessons of our teachers. The axioms of Geometry, for example, are true, not because we have been taught them, but because they have a natural foundation in our reason. Truth itself must not be confounded with, or made subordinate to, the vehicles for its transmission, whether material or spiritual. It is not the chalice, but the sacramental wine which fills it, that is of importance to the worshipper. So too with the Philosopher : he is not concerned primarily with the teacher or the school, which may vary from time to time and place to place, but he is ever striving to obtain that which underlies all accidental circumstances, namely truth, which is eternal and immutable. There are many books on Geometry, yet they are all based upon the salf-same definitions and Axioms. So in regard to the higher truths which relate to God ; there are many teachers and many schools, yet the truths concerning the Deity, which they hand down to us, are valid only because they are self-evident and guaranteed by the testimony of our Reason.—(Dwijendra Nath Tagore's *Ontology*.)

HYMN.

GOD IS SALVATION.

33\. God is my strong salvation
What foe have I to fear?
In darkness and temptation,
My light, my help is near:

Though hosts encamp around me,
Firm to the fight I stand;
What terror can confound me,
With God at my right hand?

Place on the Lord reliance;
My soul with courage wait;
His truth be thine affiance,
When faint and desolate;

His might thy heart shall strengthen,
His love thy joy increase;
Mercy thy days shall lengthen;
The Lord will give thee peace.

(*Dr. James Martineau L. L. D.*)

SEEK GOD IN LOVE.

34. Where is Beauty? Where is Grace?
Their strength what Power embodies?
Look within a human face.—
Where love and help are God is.
Seek this mystery to trace!—
Heaven and earth its lives embrace,
Souls, and suns, and stellar space.

Wondrous is the mighty Power,
In which we have our being!
Every day and every hour,
Brings joy for hearing, seeing;
Joy of stream and star and flower,
Joy of sky-flung spectrum-bower,
Planet haze and atom-shower.

Love, no less, of human hearts,
Which makes all life worth living,
From the One, the Only, starts
Man's highest glory giving.
This to know transcends all arts,—
From the Whole, the partial darts;
Man's love God's love counterparts.

(*James H. West.*)

GOD AND NATURE.

1. Those who have obtained the farthest insight into nature have been in all ages firm believers in God.—(*Whewell.*)

2. Nature has perfections in order to shew that she is the image of God, and defects in order to shew that she is only His image.—(*Pascal.*)

3. **Nature and Revelation.**—The books of nature and revelation equally elevate our conceptions and invite our piety, they naturally illustrate each other, they have an equal claim on our regard, for they are both written by the finger of One, Eternal, Incomprehensible God.—(*Watson.*)

4. The works of nature and the works of revelation, display religion to mankind in character so large and visible that those who are not quite blind, may in them see and read the first principles and most necessary parts of it and from thence penetrate into these infinite depths filled with the treasures of wisdom and knowledge.—(*Locke.*)

5. **Human Learning and Divine Wisdom.**—Human learning, with the blessing of God upon it, introduces us to divine wisdom ; and while we study the works of nature, the God of nature will manifest himself to us ; since, to a well-tutored mind, the heavens without a miracle, declare his glory, the firmament sheweth his handy work.—(*Bishop Horne.*)

6. **The Book of Nature.**—We may read the index to nature's operations although the details are not unfrequently in secret charactors. The whole may be seen as composed of an alphabet of simple elements, which combine into matter, as letters into words ; matter combine into being, as words into sentences ; and again as series of sentences make chapters so series of beings constitute classes, and thus the incomprehensible book of creation is compiled, and perfected by the hand of the original lawgiver.—(*Maund.*)

7. " There is a God, all nature speaks,
Through earth, and air, and seas and skies;
See, from the clouds his glory breaks
When the first beams of morning rises."

8. A crookedly nature is never made straight by education.

9. Custom in infancy becomes nature in old age.

10. The only distinct meaning of the word " natural" is stated *fixed* or settled; since what is natural as much requires and presupposes an intelligent agent to render it so, *i. e.* to effect it continually or at stated times, as what is supernatural or miraculous does to effect it once.—(*Butler's Analogy of Revealed Religion.*)

11. **The Bidding of Reformed Nature**.—A part of the boundless and unfathomable time is assigned to every man, for it is very soon swallowed up in the eternal. And how small a part of the whole substance? And how small a part of the universal Soul? And on what a small clod of the whole earth thou creepest? Reflecting on all this consider nothing to be great, except to act as thy nature (reformed) bids thee, and to endure that which the common nature brings.—(*Antoninus.*)

12. **The chess-board is the world**, the pieces are phenomena of the universe, the rules of the game are what we call the laws of nature. The player on the other side is hidden from us. We know that his play is always fair, just, and patient. But also we know to our cost, that he never overlooks a mistake, or makes the smallest allowance for ignorance. To the man who plays well, the highest stakes are paid, with that sort of overflowing generosity with which the strong shews delight in strength. And one who plays ill is checkmated without haste, but without remorse.—(*Professor Huxley.*)

13. In the *System* of nature and life He teaches us his *will*: in the *Beauty* of nature and life, He meditates from *himself*.

14. What we call *Science* is nothing but our critical interpretation of nature; our reduction of it into intelligible pieces or constituents, that we may view successively what we cannot grasp atonce.

15. **A full hymn of Nature.**—The modest flower, nestling in the meadow grass; the happy tree, as it laughs and riots in the wind; the moody cloud, knitting its brow in solemn thought; the river, that has been flowing all night long; the sound of the thirsty earth, as it drinks and relishes the rain; these things are as a full hymn, when they flow from the melody of nature, but an empty rhyme, when scanned by the finger of Art.

16. **The Language of God.**—The daily light, fresh as a young child every morning, and dignified as the mellowness of age at even; the yearly changes, less fair and dear to our infancy than to our maturity, the weariness of nature as she drops her leaves, the glee with which she hangs them out again,—the silver mists of autumn, the slanting rains of spring, the sweeping lines of drifted snow; all are as the natural language of God,—the turns of his Almighty thought,—to the Spirit that lies open to their wonder: to others, they are but a spinning of the earth, an evaporation of the waters, an equilibrium in the winds.—(Dr. James Martineau's *Endeavours after the Christian Life.*)

17. Every gentle gale that blows
Every little stream that flows
Through the green and flowering vale
Every flower that scents the gale,

Every self refreshing shower
Sent upon the drooping flower,
Every tempest rushing by
Says to man that God is nigh.

(*The Indian Messenger.*)

18. All Nature is but art unknown to thee;
All chance, Direction, which thou canst not see,
All discord, Harmony, not understood,
All partial evil, universal good,
Know then Thyself, presume not God to scan
The proper study of Mankind is Man.

19. All are but parts of one Stupendous whole
Whose body Nature is, and God the Soul.

(*Pope.*)

20. Lord of all being! throned afar,
Thy glory flames from Sun and Star;
Centre and soul of every sphere
Yet to each loving heart how near.

(*Oliver W. Holmes.*)

21. **This world is an outer court of Eternity**, and therefore it may well be called a Paradise, for it is such in truth. And in this Paradise, all things are lawful, save one tree and the fruits thereof. That is to say: of all things that are, nothing is forbidden and nothing is contrary to God but one thing only: that is, Self-will, or to will otherwise than as the Eternal Will would have it. Remember this.—(*Theologia Germanica*, P. 193.)

22. **Nature writes its own History**.–Every thing in Nature is engaged in writing its own history: the planet and the pebble are attended by their shadows, the rolling rock leaves its furrows on the mountain side, the river its channel in the soil, the animal its bones in the stratum, the fern and the leaf inscribe their modest epitaphs on the coal, the falling-drop-sculptures its story on the sand and on the stone,—not a footstep on the snow or on the ground, but traces in characters more or less enduring the records of its progress.–(*Emerson.*)

23. **Fossils** have been eloquently and appropriately termed "Medals of Creation."—(*Dr. Mantell.*)

24. **Geology** does better in reclothing dry bones and revealing lost creations than in tracing veins of lead or beds of iron."—(*Ruskin.*)

25. **Geology**, in the magnitude and sublimity of the objects of which it treats, ranks next to Astronomy in the scale of the Sciences."—(*Sir John P. W. Herschell.*)

26. To discover order and intelligence in scenes of apparent wildness and confusion is the pleasing task of the geological inquirer.—(*Dr. Paris.*)

27. **Like immortal flowers** they (the fossils and skeletons of animals of prehistoric times) have drifted down to us on the ocean of time, and their strangeness and beauty bring to our imaginations a dream and a picture of that unknown world, immeasurably far removed, where man was not: and when they perish, something of the gladness goes out of nature, and the sunshine loses something of its brightness.—(*W. H. Hudson, in The Naturalist in La Plata.*)

28. **Only by knowledge of Nature's laws can man subjugate** her powers and appropriate her materials for his own purposes. The whole history of arts and inventions is a continued comment on this text; and since the knowledge can be obtained only by observation of Nature, it follows that Science, which is the exact and orderly summing-up of the results of such observation, must powerfully contribute to the well-being and progress of mankind.—(*Robert Routledge.*)

29. **The Unity and Sympathy in Nature.**—One of the most striking phenomena presented to the mind of the student of Nature, is the principle of unity which pervades all her multiplied workings and productions. To refer to the fact that the past is linked to the present, and the present to the future, that correlations exist between every department of the organic and inorganic worlds—that the connections become clearer the more they are investigated—is to call attention to what

are now received as philosophical truisms. The sympathies which filiate through geology to botany, chemistry, magnetism, zoology and astronomy, are not less admirable when contemplated in their relation to animated creation; and in the universal desire and ability for communication in the latter, we perhaps have their most remarkable display.—(*Chambers's* Papers for the People, Vol. X.)

30. The kingdom of nature is like the kingdom of heaven in this, that you can enter it only by becoming as a little child.—(*Lord Bacon.*)

31. **God in Nature.**—Who, I say, not in the interests of Science, but in the very hour of his midnight prayer, would wish to look into skies less deep, or to be near a God whose presence was the living chain of fewer ages? It cannot be denied that the architects of science have raised over us a nobler temple, and the hierophants of Nature introduced us to a sublimer worship. I do not say that they alone could ever find for us, if else we knew it not. *Who* it is that fills that temple, and what is the inner meaning of its sacred things; for it is not, I believe, through any physical aspects of things; if that were all, but through the human experiences of the conscience and affections, that the living God comes to apprehension and communion with us. But, when once he has been found of us,—or rather, we of him,—it is no small moment that in our mental picture of the universe, an abode should be prepared worthy of a Presence so dear and so august. And never, prior to our day, did "the heavens" more "declare his glory," or the world present a fitter temple for "Him who inhabiteth eternity."—(Dr. James Marteneau. L. L. D., D. D. *The Seat of Authority in Religion.* P. 17.)

32. **The Moving Energy in Nature.**—In a machine of man's making we can trace the motive power, detect the arrangement wherby this power is transferred from part to part. But in Nature, so vibrating with motion, where is the Mov-

ing Energy? Can you discern the all-embracing, all-pervading Force that gives the primal impulse, to the moving whole, and perpetuates movement through immensity; that wheels planets and suns in their vast orbits, and at the same instant quickens countless and multiform animals and plants?—(*W. E. Channing, D. D. The Perfect Life.*)

33. **The Method in Nature.**—Go to Nature, and observe the method by which she performs her stupendous feats. How noiseless are her Titan powers, how tranquil her mighty operations? With what easy, silent pull, gravitation swings the tidal wave, and whirls the giant sun on its appointed path! What ear ever heard a blow of those magic axes that frame the cedar's lofty columns, or caught any noise, however faint of those suction-pumps that fill the cloud reservoirs with the distilled waters of the sea? Every drop of rain that falls from the sky brings bottled up with it electricity enough to rive an oak in twain, and every sun-beam that gently gilds an emerald grass-blade works in it a chemical change that the most powerful reagents known to science cannot effect. Yes, Nature, let us go to thee for instruction, and learn how in quietness and confidence we may best perfect the most glorious tasks, and by tranquil toil easily pass by the columns whose noise and dust delude men only for the hour!—(*Rev. J. T. Bixby.*)

INDIAN THOUGHTS.

34. Realize God as the envelope of all objects (in nature), renouncing all worldly desires, enjoy His excellence and covet not the fortune of others.—(*Isha Upanishad.* 1.)

35. Whoever beholdeth all objects in God, and God in all objects, doth not treat others with abhorrence. 6.

36. When man observeth all objects through God and God's oneness in them, then he becometh free from all delusions and griefs in this world. 7.

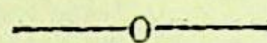
37. This eternal *pipal* tree (world) hath its roots upwards (in God), and the branches downwards (in nature.) This

Source is ever pure and is called Brahma (all comprehesive): He is immortal, upon Him the worlds are founded. None can exist separate from Him.—(*Katha Upanishad.* VI. 1.)

38. The whole Universe hath emanated from God, (the Supreme Life), He exciteth awe (in the minds of unbelievers). But those who know Him become immortal. 2.

39. Through His fear the fire burneth, the sun giveth light, the clouds shower rains, the wind bloweth and the fifth the death carrieth away the mortals from this world.—(*Ibid,* 3.)

THE GLORY OF GOD.



40. When the woods are opening green,
When the fields are gray with flowers,
When on every hand is seen
Rich results of sun and showers—
Whose may all the glory be?
God of Nature, 'tis for Thee.

When the groves with music ring
With the feathered minstrels' song,
When the sparkling dew-drops cling
Where the pearly daisies throng—
Whose may all the glory be?
God of Nature, 'tis for Thee.

When the oak-tree's glorious crown
Of rich foliage waves on high,
And a soothing hum comes down
As a whisper from the sky—
Whose may all the glory be?
God of Nature, 'tis for Thee.

When the hawthorn-scented flower
Sheds its fragrance on the air,
When the rose on tangled bower
Spreads its perfumed petals fair—
Whose may all the glory be?
God of Nature, 'tis for Thee.

Yes—the glory must be Thine;
Yet when daily toil is done,
In the moments that are mine,
If I wander forth alone,
Whose may all the rapture be?
God of Nature, 'tis for me.

Then with Nature's God to share
In the harvest He has sown,
Is the right of all who care
Him to seek and Him to own.
Sharing this my voice I raise,
Mine the pleasure, His the praise.

(*John Hoole. In C. World.*)

GOD'S PERSONALITY IN THE UNIVERSE.

1. **Personal or Impersonal God.**—At the present day the question often arises whether we should speak of God as personal or impersonal. In reply to that question we must notice that language is divided into two sets of terms—the one describing material conditions, the other spiritual experiences. When we speak of God we must choose our terms from one of these two divisions so that the question comes to this: Are the terms which describe material conditions more descriptive of our thought of God than the terms which pertain to spiritual experiences?

Take, for instance, a mountain and call to mind a somewhat scientific description thereof. It consists of granitic rock, veined with ores. In places it is covered with a thick soil on which grow large trees. It lies in longitude so and so, and latitude so and so. At its base flows a river two hundred feet wide. Its summit is dotted with snow in summer. It is thirteen thousand feet above the level of the sea. It affords a view over surrounding mountains. It was probably reared by volcanic action in recent geological times. In terms belonging to the same set, and in the same tone, one might describe the whole known universe. In fact it is just after this manner that technical books of science are written. In the plainest and most precise language they tell how the matter of which the universe is composed, looks, and acts. Now the real question is-Do their technical descriptions of the universe tell its whole story as it appears to man? I do not believe they do. I believe that if we could master the whole of them, we should yet turn away feeling that they had left a great deal unsaid. * * *

"To him who in the love Nature holds
Communion with her visible forms, she speaks
A various language. For his gayer hours
She has a voice of gladness, and a smile

And eloquence of beauty; and she glides
Into his darker musings with a mild
And healing sympathy, that steals away
Their sharpness ere he is aware." *(Bryant.)*

I wish to call close attention to these words because men who have ceased to use the name of God, often fall back upon Nature to satisfy certain deep-seated yearnings. In so doing they find that Nature has indeed a "various language." Philosophically and religiously, it is important that we should discover the power by which Nature utters the various speech. Should these men think of Nature in none but material terms, I fear that her voice would be silenced. I suspect that "ere they are aware," they play the poet's part, and ascribe sentiency to her manifold forms and processes. In reading so-called atheistical writings, or in listening to conversations of the same denomination, I am sometimes struck by the re-appearance of the old religious sentiment under the cultus of Nature. The word God is no longer used, but the sentiency of God, in some of its highest and subtlest forms, is retained in the new cultus. This tendency shows how difficult is to free oneself from the belief in God. For after all, what is the essence of the belief in God, if it be not just this belief in the sentiency of Nature.

If Nature "has a voice of Gladness;" if she "glides into our darker musings with a mild and healing sympathy," she has done all that God can do for us. *Such relations as are here described are spiritual relations.* And if these true heart-relations can be established between Nature and Man, the conditions of religion are satisfied. * * *

But note well the words which the poet uses,—and I dwell thus upon the words because I really believe that they describe the experience of a vast number of people who have discarded any formal belief in God—note well the words, I say: "a voice of gladness," "a healing sympathy." These terms are not material. There can be gladness only where there is sentiency. If you doubt my statement, or fail to comprehend its meaning, take a brick; fix your thoughts upon it as a brick, and nothing but a brick; and see if it gives forth any "voice of gladness," or any "healing sympathy." By such an experiment, you would confine your view of Nature strictly within material limits, and wherever you shall so confine yourself, you will find that she can utter no voice of gladness, and administer no healing sympathy. * * *

2. **The Universe is not a play of Soulless Force.**—Now, friends, I think there is no escape from the conclusion that we must either look upon the universe as a play of soulless forces, or we must regard it as an expression of spiritual qualities as Burns suggests in his poem. And in making up our minds upon this point, we should deceive ourselves. We should not, for instance, say we disbelieve in God, and then ascribe all the essential qualities of God to Nature. Furthermore we should not disavow our need of religion, while we find our chief delight in books which breathe the religious sentiment in unconventional forms. Nor should we declare that morality need borrow no sanctions from religion, while we yet make our most earnest appeal to those very sanctions, though we do so unconsciously.

3. **Man-God.**—You will not misunderstand me on this point. I have no desire to erect a great man-God, sitting in some heavenly place, whom we must picture to ourselves and bow down before. I believe in no such God. My instincts cry out against it. I sympathize with author of Job when he asks: "Canst thou by searching find out God?" The fami-

liar way in which revivalists and other preachers often speak of God is excessively repugnant to me. I go rather with the philosophers who humbly confess that the human faculties cannot compass an adequate conception of Deity. I believe that in a profound sense God is unknown and unknowable. Whatever he may be, I firmly believe that he is infinitely grander than anything which even humanity can symbolize. I rejoice in those utterances which restrain us from making God in our own image,—reminding us that we are finite, that He, whatever He may be, is infinite, surpassing conception, surpassing speech.

But while thus regarding this "Power, not ourselves," I yet perceive clearly that if we speak of it at all, we must inevitably do so in one of two sets of terms—either in those pertaining to matter, or in those pertaining to mind. Which, I ask, is likelier to approach near the truth—the highest or the lowest terms? See you not you must choose here? You cannot escape the decision by declining to speak, for think and speak of the "Power not ourselves" you must. If you believe that terms strictly applicable to matter and to matter alone will better express the impression the universe makes upon you, then use them. But if that be your decision, beware that you see them and them alone. Do not smuggle in spiritual terms: do not deny the hours when unpremeditatedly you have found "healing sympathy" in nature and listened to her "voice of gladness." To do so is to deny God in a most serious and solemn sense, for it is giving a wrong report of your deepest experience. You should make sure here what you yourself really think and feel, and heed not what you can or cannot say in the superficial language of creed or conversation.

But you will ask me to state explicitly what I mean by material terms. This statement, of course, I cannot make exhaustive. But I can indicate my thought by saying that if you are a thorough-going materialist you should not speak

of nature as contriving, planning, aiming, arranging, as scientists do continually speak. You should never think of her as kindly, or joyous, or buoyant. You should discontinue such expressions as laughing waters, murmuring leaves, sportive waves. You should renounce the idea of an avenging time, of a cruel fate, of a guiding providence. Even in using such terms as majesty, awfulness, sublimity, grandeur, you must carefully search your heart lest you allow the words to take on a spirtual implication. When you have carefully pruned your language in the manner thus indicated, only more thoroughly, you will find it closely approaching the bareness of technical phraseology. The subtlest sources of oratory will be lost to you; the field of poetry will be severely restricted; the delights of out-of-door life will be decidedly lessened; the scope for religion largely surrendered. But on the other hand if you hold that Nature in her highest aspects can only be fittingly described in terms pertaining to mind, then every capacity for companionableness in your being will find exercise in your relations to this "Power not ourselves." The tender sentiments of Burns will then be normal to you; the healing sympathy which visited Bryant will visit you; the emotions which made Phillips feel that the earth should yawn and swallow up the defender of injustice, you will feel. And in all these experiences, should they come to you, you will but assert that nature by a thousand voices proclaims that whatever sentiency or personality man possesses she overmatches.

That danger lies in this direction I admit. The attempt to personify nature has led to fetichism, mythology, idolatry, and it fills the churches to-day with puerile and absurd talk of God and heaven. In short it demands of the human imagination more than that imagination is equal to. For the moment you speak of the universe as at bottom spiritual; the moment you declare that this "Power not ourselves" is personal, a demand is made for a picture, an image of this person. But any attempt to picture God to ourselves will prove futile. We

shall get only a massive and sublimed human body. But of all absurd ideas the absurdest is to suppose that the infinite person of God can be encased in anything like the body of man. Even our body is not our person. Our pesonality indeed takes expression through our body, and since ours is the highest form of finite personality, it is not strange that we should be prone to imagine what God is embodied like unto us. But against such imagery every great religious teacher has warned us. I know we shall not heed the warning. The demands of the imagination are too urgent. It will press us to frame a picture of God, even though the attempt lead to nought—or to worse than nought—to vain idols of the imagination.

When people say they do not believe in the Personality of God, I suspect they often mean that they do not believe in His bodiality, if I may be allowed the word. They may rejoice to feel that all things are working together for good; that development goes forward to some reasonable end; that in the fields and woods there is "a presence which disturbs with the joy of elevated thoughts." To them the universe is really sentient. They would not endure to bring bare thought and feeling within the limit of material terms. They have more sympathy for the language of Burns than the language of Gray. Were they compelled to choose between the phraseology of the Psalms, and the phraselogy of strict scientific books as an expression of their deepest convictions, they would keep the Psalms and let go their manuals. While regretting the falsity that flows from ascribing to God anything like the parts and passions of men, they would exclaim, let us not surrender the thought that the Lord is merciful and just; that he "pitieth as a Father;" that "though we walk through the valley of the shadow of death, his rod, and his staff will comfort us;" that "his voice has gone out throughout the earth;" that whithersoever we go, his spirit is there. * * * *

Had Paul any such picture in mind when he declared unto the Athenians that "in him we live and move and have our being?" Had that ancient hymn of Rig Veda when it sang of him "through whom the sky is bright, and earth firm, and the heaven is established?" Had Pythagoras when he exclaimed, "There is One Universal Soul diffused through all things; eternal, invisible, unchangeable?" Had Plato when he wrote that "God, the Sovereign Beauty, the Supreme Good, the Ruling Mind which orders all things and penetrates all things?" Had the poet, Schiller, when he sang:

"But God is a holy will that abides
Though the human will may falter;
High over both space and time it rides
The high thought that will never falter."

Here, then, is a goodly array of the greatest minds, and none of them attempt to picture God,—rather they cleave fast to the conviction that He is unpictureable Spirit, infinite Mind, of whom no idol or image can be made. And, yet, these very persons were among the most deeply religious whom the world has known, and to them God was very God, and to their hearts how dear was the thought of him "peopling the lonely places, effacing the scars of our mistakes and disappointments!"

If we will cease being idolaters, imaginers of God and surrender ourselves to the sense of His presence which flows in upon us amid the glories of nature or from the still small voice of the conscience, He may become to us as certain, a fact, as soothing and as sustaining an idea as to the Psalmist who sang: "The Lord is my Shepherd; I shall not want; He Maketh me lie down in green pastures; he leadeth me by still waters; he restoreth my soul."—(*Preached by Rev. Arthur M. Judy, at Sioux City Iowa. May 6th, and published by the Conference. Unity. 1889.*)

CREATOR AND THE CREATION.

1. **The Gardener in the Garden.**—We admire the flower; we examine the plant; we perceive the conduciveness of many of its parts to their end and office: we observe a provision for its nourishment, growth, protection, and fecundity; but we never think of the gardener in all this. We attribute nothing of this to His agency; yet it may still be true, that without the gardener, we should not have had the tulip, just so it is with the succession of animals even of the highest order.—

(Dr. W. Paley, D. D. *Natural Theology.* P. 45.)

2. **God and Matter Eternal.**—They (the ancient theists) supposed it easy to comprehend how the divine mind should be eternal and self-existing, and matter also eternal and self-existing. They found no difficulty in comprehending how that mind could, by a wish or a word, reduce chaos to order, and mould all the elements of things into their present form; but how every-thing could be made out of nothing they could not understand.

3. **How matter was made.**—When rightly considered, however, there is no more difficulty in comprehending the one than the other operation—the existence of the plastic, than of the creative power; or rather, the one is as incomprehensible as the other. How the supreme Being made matter out of the void is not easily comprehended. This must be admitted; but is it more easy to conceive how the same Being, by his mere will, moved and fashioned the primordial atoms of an eternally existing chaos into the beauty of the natural world, or the regularity of the solar system?

4. **How matter acts on matter**—how motion is begun, or, when begun, ceases—how impact takes place—what are the conditions and limitations of contact—whether or not matter consists of ultimate particles, endowed with opposite powers of attraction and repulsion, and how these act—how one

planet acts upon another at the distance of a hundred million of miles—or how one piece of iron attracts and repels another at a distance less than any visible space—all these, and a thousand others of the like sort, are questions just as easily put, and as hard to answer, as how the universe could be made out of nothing, or how, out of chaos, order could be made to spring.—(Henry, Lord Brougham, F. R. S. *Natural Theology* P. 63,—64.)

5. **Thales,** the father of the Grecian philosophy, imagines *every thing to have sprung from water.* This certainly reminds us of a mythological idea which was very familiar to the Indians of the Vedic time; namely, the idea of the primeval water out of which the universe was evolved. Even in the oldest works of the Vedic literature there are numerous passages in which this primeval water is mentioned, either producing itself all things, or being the matter, out of which the creator produces them.

6. **Anaximander,** assumes, as the foundation of all things *a primitive matter,* eternal, unfathomable and indefinite, from which the definite substances arise and into which they return again.—(*Extract from an Address delivered before the Philological Congress of the World's Fair Auxiliary, at Chicago on 12-7-93.*)

7. **The Geologic Age of the World.**—Prof. C. D. Walcott expresses the opinion—contrary to that entertained by some scientists—that geologic time is not to be measured by hundred of millions of years, but simply by tens of millions. This is widely different from the conclusion arrived at by Sir Charles Lyell, who, having his estimate on modifications of certain specimens of marine life, assigned 240,000,000 years as the required geologic period :—

Darwin claimed	200,000,000 years.
Crowell, about	72,000,000 „
Geikie, from	73,000,000 upwards.

Alexander Winchell	3,000,000	years.
McGee, Uphan, and other recent authorities claim from 100,000,000 to	680,000,000	„
The data presented by Dr. Walcott, showing the distribution of Geologic time, or the different periods of sedimentary rocks give ... ... For the Cenzoic and Pleistocence	2,900,000	„
„ Mesozoic	7,240,000	„
„ Paleozoic	17,500,000	„
„ Algonkian	45,500,000	„

(The Scientific American.)

8. **Matter was not created.**—*Plutarch* states, "Better be convinced by Plato, and say and sing that the world was made by God; for the world is the most excellent of all created things, and he the best of all causes. But the substance or matter (literally timber) of which he made it, was not created, but always lay ready for the artificer, to be arranged and ordered by him; for the creation was not out of nothing, but out of what had been without form and unfit, as a house, or a garment, or a statue are made."—(Henry, Lord Brougham F. R. S. *Natural Theology* P. 161.)

INDIAN THOUGHTS.

9. **The Mystery of Creation.**—In the beginning there was neither nought nor aught,
Then there was neither sky nor atmosphere above.
What then enshrouded all this teeming Universe?
In the receptacle of what was it contained?
Was it enveloped in the gulf profound of water?
Then was there neither day, nor night, nor light, nor darkness?

Only the Existent One breathed calmly, self-contained.
* * Who knows? Who can declare?
How and from what was sprung the Universe? the gods
Themselves are subsequent to its development.
Who, then, can penetrate the secret of its rise?
Whether 'twas framed or not, made or not made; he only
Who in the highest heaven sits, the omniscient Lord,
Assuredly knows all, or haply knows he not.

(*Rig Veda. Mandala, X. 129.* Translated by M. Williams, M. A.)

10. **The One without second.**—In the beginning there was the mere state of being—One only without a second. Some, however, say that in the beginning there was the state of non-being—One only without a second. Hence out of a state of non-being would proceed a state of being. But, of a truth, how can this be? How can being proceed out of non-being? In the beginning, then, there was the mere state of being—One only without a second.—(*Chandogya Upanishad.* VI. 2. M. Williams.)

11. **The Impartial First cause**.—It may be objected that God is proved not to be the cause of universe. Why? From the visible instances of injustice and cruelty. Some he makes very happy, as the gods, &c.; some every miserable, as the brutes, &c; and some in a middling condition, as men, &c. Being the author of such an unjust creation, he is proved to be subject to passions like other persons—that is to say, to partiality and prejudice—and therefore his nature is found wanting in spotlessness. And by dispensing pain and ruin, he is chargeable with malicious cruelty, deemed culpable even among the wicked. Hence, because of the instances of injustice and cruelty, God cannot be the cause of the universe.

To this we reply: Injustice and cruelty cannot be charged upon God. Because he did not act independently. * * That there should be an unequal creation, dependent on the

merit and demerit of the souls created, is no fault of God. As the rain is the common cause of the production of rice and wheat, but the causes of their specific distinctions, as rice and wheat, are the varying powers of their respective seeds; so is God the common cause in the creation of gods, men, and others, the causes are the varying works inherent in their respective souls.—*(Sankar's comment on Vedanta Sutra II. I. 34 as shown by Professor Banerjee.)*

12. Question :—How can this universe, which is manifold, void of life, impure and irrational, proceed from Him who is One, living, pure, and rational?

Answer :—The lifeless world can proceed from Brahma, just as lifeless hair can spring from a living man.

Question :—But in the universe we find him who enjoys and him who is enjoyed; how can he be both?

Answer :—Such are the changes of the sea. Foam, waves, bellows, bubbles, are not different from the sea. There is no difference between the universe and Brahma. The effect is not different from its cause. He is the soul; the Soul is he. The same earth produces diamonds, rock-crystal, and vermillion. The same sun produces many kinds of plants. The same nourishment is converted into hair, nails &c. As milk is changed into curds, and water into ice, so is Brahma variously transformed without external aids. As the spider spins its web from its own substance, so spirits assume various shapes.—*(Sankar's Commentary on Vedanta. See Indian Wisdom P. 117.)*

13. Before, O child (Swetaketu)! this was a mere state of being (*Sat*, existence), one only, without a second. Thereof verily others say :—"Before this, was non-being, One alone, without a second; from that non-being proceeds the state of being."—*(Chandogya Upanishad.* 6th Chap. Section II. 1.)

14. But of a truth, O child, how can this be? How can

being proceed from non-being? (Something from nothing). Before, O child! this was only being, One only, without a second. 2.

15. 'It willed I shall multiply and be born.' It created heat. That heat willed 'I shall multiply and be born.' It created water. Therefore wherever and whenever any body is heated or perspires, it is from heat that water is produced. 3.

16. The water willed, 'I shall multiply and be born.' It created aliment. Therefore wherever and whenever rain falls, much aliment is produced; verily it is from water that aliment is produced. 4.

17. Verily of all these living objects there are three sources, *viz*, oviparous, viviparous, and sprouting objects.*

(*Ibid*, Section III. 1.)

18. Father and Friend! thy light, thy love,
Beaming through all thy works we see;
Thy glory gilds the heavens above,
And all the earth is full of thee.

We know not in what hallowed part,
Of the wide heavens thy throne may be;
But this we know, that where thou art,
Strength, wisdom, goodness dwell with thee.

Thy children shall not faint or fear,
Sustained by this delightful thought;
Since thou, their God, art everywhere,
They cannot be where thou art not.

(*Sir J. Bowring.*)

* The commentator explains, why the oviparous and other creations are made the source instead of eggs, wombs, and seeds, by observing that the eggs &c., cannot come to existence unless they proceed from their parents, and hence the true sources are the parents and not their issue.

THEISM.

(From an American Point of View.)

1. **The Idea of God.**—As infinite in power, wisdom, justice, love, holiness. In relation to the universe He is the perfect cause and perfect Providence. From His nature He must have made the world, and all things therein, from a perfect motive, for perfect purpose, of perfect material, as perfect means thereto; and therefore that Human Nature must be adequate to the end which God designed; that it must be provided with means adequate to the development of men; that all the faculties in their normal activity must be the natural means for achieving the purposes of God.

2. **The form of Religion.**—Of Religion there are always two parts: namely, the subjective portion, which is Piety, consisting of emotions that are purely internal; and next the objective portion, which is Morality, internal in part, and external also; rooted in our consciousness of God, and branched abroad into practical action in our houses, and farms and shops, our warehouses, our libraries and our banks.

3. **How Religion will appear in Individual Human Life?** He will be the most religious man who most conforms to his nature; who has most of this natural piety and of this natural morality. There will be various degrees thereof, only one kind. He will worship God the best, or subjectively serve him, who has the most love of truth, the most love of justice, of benevolence, of holiness; the greatest love of man and the greatest love of God.

4. **The Human Life in the Family.**—The family must represent the free spiritual individuality of man and woman, regarded as equal, and equally joining by connubial love-passion and affection—for mutual self-denial and mutual delight;—for there is no marriage without mutual self-denial as means, for mutual delight as end. Marriage between a

man and a perfect woman would be mutual surrender and perfect mutual sacrifice.

5. **Its Cosmic Nature and the Universal Brother-hood.**—The religion must take a cosmic, or General Human Form, in the Life of Mankind. It will unite all nations into one great bond of brotherhood. As the members and various faculties of Thomas or Edward are combined in a man, with personal unity for all, but individual freedom for each; as several persons are joined together in a family, with domestic unity for all, but individual freedom for each; as the families form a community and the communities a state, with social individuality of action; so the nations of the world will join together, all working with cosmic human Unity of action, but each having its own national individuality of action. This would realize the dim ideal of Pagan Zeno—who counted men, "not as Athenians, and Persians, but as joint-tenants of a common field to be tilled for the advantage of all and each."

6. **What this Religion must recognize?**—It must recognize the Infinite God, who is not to be feared, but loved; not God who thunders out of Sinai in miraculous wrath, but who shines out of the sun on evil and on good, in never-ending love. It must respect the universe, matter and man; and worship God by Natural Piety and serve Him with the Morality of nature.

Then what a form Religion will be? There will be a Religion for the body, to serve God with every limb thereof; A Religion for the intellect, and we shall have no more of "Atheistic Science." * * Then there shall be a religion for conscience, the great Justice; a Religion for the Affections, the great Love; a religion for the Soul, perfect Absolute Trust in God, delight in the Father and Mother too.

Then what Men shall we have? Not dwarfed and crippled, but giant men, Christlike as Christ. What families! woman emancipated and lifted up. What communities! A society

without a slave, without a pauper; society without ignorance, wealth without crime. * * Then what a nation should we have! Ay, what a world!

Eternal truth shines on o'er error's cloud,
Which from our darkness hides the living light;
Wherefore, when the true Bard hath sung aloud
His soul-song to the unreceptive night,
His words, like fiery arrows, must alight,
Or soon, or late, and kindle through the earth,
Till falsehood from his lair be frighted forth.

Work on, O fainting heart! speak out thy truth;
Somewhere thy winged heart-seed will be blown,
And be a grove Pines; from mouth to mouth,
O'er oceans, into speech and lands unknown,
E'en till the long-foreseen result be grown
To ripeness, filled like fruit, with other seed,
Which time shall plant anew, and gather when men need.

(Extract from a Sermon of Theodore Parker.)

THEISM, POSITIVE AND CONSTRUCTIVE.

(From a Brahmic Point of View.)

1. **Theism and Deism.**—Some people have a notion that the creed of Theism is no better than the cold Deism of the eighteenth century. Under this belief they have opposed it as if it were a form of infidelity. Yet the difference between Theism and Deism is distinctly marked and should never be lost sight of. Deism is satisfied with the conception of a First Cause distantly and mediately operating upon Nature through fixed and unchangeable laws. It leaves the direct government of the world in the hands of these blind laws, conceiving God to be the first link in a long chain of causation. Not so the conception of Theism. It seeks to cultivate direct spiritual relationship with God, conceiving him to be ever-present in the soul. Deism contemplates God only as an object of thought, as a postulate that satisfactorily explains the mystery of the universe. It believes in the existence of a supernatural Essence as the secret Cause of the universe; because such a belief is a necessity of reason. But Deism stops there. The God that it believes to be the *True* it does not aspire to love as *the Good.* In otherwords the God of Deism is a principle derived as an intellectual inference from a process of reasoning, and not a person to be loved and devoutly cherished in the heart. The difference between a principle and a person, is what sums up all the differences between the creeds of Deism and Theism.

2. **The creed of Theism is not merely negative or destructive.** We do not define God as he has been defined in some of the *Upanishads,* as merely the Infinite, the Unsearchable, the Uncreate, &c.; but we define Him as the All-powerful, All-wise, All-merciful, and All-holy, the living and loving presence that surrounds us always. That being our idea of God, our relationship to Him is also direct and positive. In it there is not

merely the mildness of mere belief, but there is the activity of ardent love. From our loving sonship spring all the glorious and prominent features of Theism.

3. **Its first positive feature is spirituality.**—It does not lay so much importance upon external forms and rites as upon an internal spiritual communion with God. Certain external forms of piety naturally arise from our attempt to cultivate our religious emotions—but Theism considers them to be secondary, liable to change with the changing circumstances of the individual or society. The form that now suits us, may not exactly meet our ends in another stage of our progress; the forms that suit one nation may not suit another. But while the forms and external expressions of piety change, there is one thing that remains constant, and upon which Theism lays all the importance: it is spiritual communion with God. It is that which feeds our spiritual life. Thus our worship of God is spiritual, and the blessing that we seek to realize from such worship are also mainly spiritual. Our Heaven and Hell are also spiritual. By heaven we do not mean any place or locality with physical and material surroundings, situated somewhere in some corner of the Universe, where blessed souls, who have served God well upon earth, meet and enjoy blessings unknown to the inhabitants of the earth. There may be or may not be such a meeting place for happy souls after death. Theism is unconcerned with all such speculations. By heaven it means that blessed spiritual condition, in which the human soul is in union with God, in which the love of righteousness has become the ruling principle in the heart. When the service of God has become delightful to the soul, when the soul is in internal harmony with everything true and good, and when, as a result of these spiritual conditions, the soul is enabled to hold spiritual intercourse with God, it is in heaven. On the other hand, spiritual banishment from his company is hell. When the soul has made itself unfit for spiritual communion with God, when it finds pleasure not in the practice

of righteousness, but in the pursuit of evil, when its aims are low and sordid, its desires are selfish and carnal, its moral vision is clouded, and its spiritual instincts are dead or asleep, it is in hell. This is the hell to which a man dooms himself by consciously turning away from God, and by following the evil propensities of his heart.

4. **The second feature of theism is the immediate character of the relationship between man and God.**—Nearly all other creeds of the earth have set up a mediator or mediators between man and God. Man is held to be too degraded to be worthy of direct dealings with God. Thus Christianity and Mahomedanism have set up their divinely appointed mediators, who intercede on behalf of fallen humanity and effect a reconcilation between God and his rebellious children. According to them, those who accept the divinely appointed mediator are safe, but those who disbelieve are doomed to eternal perdition. The conceptions of Hinduism are not so stiff and narrow. It has never countenanced a belief in eternal hell, nor has it degraded man to such depths; but even there, in a manner, the priests are mediators between God and the other castes. Sacerdotalism has been so strongly developed in the constitution of Hinduism that the mediation of the priest is necessary for the propitiation of the gods of heaven. Thus almost all the historical creeds of the earth have set up one or many mediators between man and God. It is the glory of Theism that it has done away with the doctrine of mediation. According to it no man is so degraded or lost that he cannot be re-established in direct spiritual communion with God, if he truly repents and turns to him again.

5. **The third positive feature of theism is its catholicity.**—It never draws a line between the elect and the non-elect of God. It does not confine the revelation of God to one race or country. Every truth is a revelation of God; and there is no race, amongst whom God has not revealed himself more or

less. The doctrine of this Universality of revelation enables us to view the different creeds and the different scriptures of the earth with respect. In every system of religion, however crude and undeveloped, there is something truly divine, some external embodiment of the profound spiritual instincts of man. As such, every system of faith is a subject of serious and respectful study and not irreverent contempt. Even the worst forms of idolatry are so many repositories of human reverence. The Theist does not seek to undermine the principle of reverence in the human heart, for reverence is the basis on which alone can be built the religious life of a race. Whilst discarding everything that is superstitious or false in the older systems, the Theist views with reverential awe everything that is true and noble in them. His attitude towards the older creeds is not that of destructive irreverence, but of appreciative sympathy with the good in them. Whilst fighting against the current forms of man-worship, he does not forget that those forms are at their bottom, the preference of spirituality over carnality. For, who are the men who now sit highest on the throne of the human heart?—A Jesus, a Buddha, a Mahomed, a Nanak, a Chaitanya, and a Luther—who are they? Wherin lies their title to rule over the human heart? What gave them such an exalted position? Certainly not wealth or rank or any temporal power; nay not even that kind of genius which is associated with sterling mental qualities. What is in them that keeps the minds of millions of men and women enthralled? How was it ever possible for the son of a carpenter to rise to such an exalted position in the human heart that crowned heads, should now bend their knees before him, and cry, 'Lord, Lord, have pity upon us.' It was the discovery of the lofty spirituality of these minds, that has made the heart of men bow in reverential awe before them. In bowing before them, men unconsciously pay homage to the spirituality that was in them. Whilst deploring the man-worship to the exclusion of God-worship, that is in these older forms of faith, have we not reason to rejoice that

the heart of man is so loyal to spirituality? The very depth of this man-worship tells us that God has firmly bound us to the divine, and has implanted in our nature an instinctive preference of spirituality over carnality. Believing the human mind to be so constituted, we can push on in the good work of propagating the principles of true religion: for no appeal to the spiritual nature of man go unattended to in the long run. Theists alone can be truly charitable to all the religions of the world; they alone can truly say—"Of a truth I perceive that God is no respector of persons, but in every nation he that feareth Him and worketh righteousness, is acceptable to him."

6. **Fourthly, whilst being truly catholic, Theism is also truly independent.**—Living and moving in the light of God's presence, and drawing fresh inspiration from that, he is ignorant of all those artificial barriers of theology that men have set up to enclose their particular system. He is not bound by any infalliable book or authority. There is no higher law to him than the light revealed in his own conscience. He does not distrust his reason, as others do, as if it were not a gift of God but of some infernal being. He entrusts Himself to the guidance of his better nature and his conscience illumined by prayer; and firmly believes, as the *Bhagavadgita* says, that "no one who is upright in heart, and truly means well, shall ever be permitted by God to be lost." He believes that it is the right and duty of every man to think freely about religion, and to follow his own light. If the exercise of his honest thought temporarily leads a man to Atheism, the Theist does not believe that such a one is doomed to perdition, but he is rather sure, that if such a one is pure-minded, unselfish, and honest, he will perhaps find easier acceptance with God than many others who cry 'Lord, 'Lord' to Him, but have not that purity of heart and that honesty of thought. Such is the charity that Theism has taught us, and let us thank God that He has enabled us to grasp this lofty ideal.—*(The Indian Messenger, 1889.)*

DEISM.

1. **Deism, properly means belief in a God**, as opposed to Atheism. In common language, however, Deism is opposed to belief in a revelation; and a Deist is one who holds the existence and providence of God, but grounds his belief on Reason and the evidence afforded by the constitution of things, and rejects the testimony of a Revelation. The name is often used vaguely by way of reproach, similarly to "infidel."

The term Deists, or Freethinkers, is sometimes used to designate a school or series of writers who appeared in England in the 17th and 18th centuries, and who aimed at establishing what they called Natural Religion, upon the basis of Reason and Free inquiry, and then bringing all positive or revealed religion to the test of this. They are looked upon as the precursors of German Rationalism in theology. The leading names in this school are Lord Herbert of Cherbury (Died 1648); John Toland, whose *Christianity* not *Mysterious* (Lond. 1696) gave exact expression to the tendency of the Deists; Lord Shaftesbury; Anthony Collins (Died 1729), the friend of Locke; Thomas Woolston; Mathew Tindal, the Author of *Christianity as old as the Creation, or the Gospel, a Republican of the* Religion of Nature (Lond. 1730): Viscount Bolingbroke.—(*Chambers's Encyclopædia.*)

2. **The Unknowable.**—If there is such a thing as the "pride of Science," it is obviously exceeded by the pride of Theology. I fail to perceive humility in the belief that the human mind is able to comprehend that which is behind appearances; and I do not see how piety is especially exemplified in the assertion that the Universe contains no mode of existence higher in Nature than that which is present to us in consciousness. On the contrary, I think it quite a defen-

sible proposition that humility is better shown by a confession of incompetence to grasp in thought the cause of all things; and that the religious sentiment may find its highest sphere in the belief that the Ultimate Power is no more representable in terms of human consciousness than human consciousness is representable in terms of a plant's functions.—

(*Herbert Spencer's Essays Scientific &c., P. 251.*)

3. **The finite Mind is incapable of knowing the Infinite God.** From the very nature of human intelligence, it is attempted to be shown that it can only know what is finite and relative, and that therefore the absolute and infinite the human mind is, by an inherent and insuperable disability, debarred from knowing. May it not be asked, for one thing, whether in the assertion, as the result of an examination of the human intellect, that it is incapable of knowing what lies beyond the finite, there is not involved an obvious self-contradiction? The examination of the mind can be conducted only by the mind, and if the instrument be, as is alleged, limited and defective, the result of the inquiry must partake of that defectiveness. Again does not the knowledge of a limit imply already the power to transcend it? In affirming that human science is incapable of crossing the bounds, of the finite world, is it not a necessary presupposition that you who so affirm have crossed these bounds?—(*Rev. Principal Caird, before the British Association, in Edinburgh, in August 1891.*)

4. **The absolute knowledge of the Unknowable.**—For to positively assert that the absolute cannot be known, is in a certain sense to assert a *knowledge* of it—is to *know* it as *unknowable*. To affirm that human intelligence is confined to the conditioned, is to put an *absolute limit* to human intelligence, and implies *absolute knowledge*. It seems to me that the "learned ignorance" with which philosophy ends, must be carried a step further; and instead of positively saying

that the absolute is unknowable, we must say that we cannot tell whether it is knowable or not.—(*Herbert Spencer's Principles of Psychology.*)

5. **A God who reveals and a God who conceals.**—He who dwells in infinity is atonce a God who reveals and a God who conceals himself. We can know, but we can know only in part. The knowledge which we can attain is the clearest and yet the obscurest of all our knowledge. A child, a savage, can acquire a certain acquaintance with him, while neither sage nor angel can rise to a full comprehension of him. God may be truly described as the Being of whom we know the most, inasmuch as his works are ever pressing themselves upon our attention, and we behold more of his ways than of ways of any other; and yet he is the Being of whom we know the least, inasmuch as we know comparatively less of his whole nature than we do of ourselves, or of our fellow men, or of any object falling under our senses. They who know the least of him have in this the most valuable of all knowledge; they who know the most, know but little after all of his glorious perfections. Let us prize what knowledge we have, but feel meanwhile that our knowledge is compartive ignorance. They who know little of him may feel as if they know much; they who know much will always feel that they know little. The most limited knowledge of him should be felt to be precious, but this mainly as an encouragement to seek knowledge higher and yet higher, without limit without end. They who in earth or heaven know the most, know that they know little after all; but they know that they may know more and more of him through eternal ages.—(*M' Cosh's Intuition.*)

INDIAN THOUGHTS.

6. Him may we know, the Ruler of all rulers,
The God of gods, the Lord of lords, the Greater
Than all the greatest, the resplendent being,
The world's protector, worthy of all homage.

Of Him there is not cause nor yet effect,
He is the Cause, Lord of the lord of causes,
None is there like Him, none superior to Him,
His power is absolute, yet various.

Dependent on Himself, acting with knowledge,
He the one God is hidden in all beings,
Pervades their inner souls and rules their actions,
Dwelling within their hearts, a witness, thinker,

The singly Perfect, without qualities.
He is the Universe's Maker, he
Its knower, Soul and Origin of all,
Maker of time, endowed with every virtue,

Omniscient, Lord of all embodied beings,
* * Known only by the heart, whoever knows Him
Gains everlasting peace and deathlessness.

(*Swetaswatara Upanishad*, versified by, *M. Williams, M. A.*)

GOD IS LOVE.

1. **Meaning of Love.**—There are many figures of speech which are used to represent to the human mind the character of God, and set forth his relations to men. There are none sweeter or more true than that He is Love. He alone whose knowledge and insight enables him to recognize and appreciate the vital elements of the human soul can see God clearly and commune with Him intimately. They are lifted up into the highest heaven by spiritual experience. To them Heaven and earth are the two sides of the same existence, and the spirit of God so works through them that His will is seen to prevail everywhere, except where sin is committed. They see that man's essential nature is of like kind as God's, as they stand in the relation of child and Father to each other, while other sentient beings are but the creature of His hand. Humanity and Divinity are synonymous as far as kind goes, the one being the finite, the other being the infinite representative of spiritual being. The personalities are distinct, and the consciousness also, though so close is the union of the pious soul with God that the pulse of one purpose beats through the hearts of both. To the godly man this connection has risen beyond speculation into knowledge, it is a fact of experience and an ever present consciousness. There is no consciousness more clear, no joy more intense; it is extremely deeper and stronger than the intellectual gladness of the scientific discoverer, when some new star swims into his ken, or an addition is made to the flora or fauna of some district. It is the sweetness of the child's affection folded in its mother's arms, and the sense of a presence that calms all passions, banishes all fear, and makes the heart and will strong for duty. Such men know that God is Love, and that love is the source of truth, of honour, of purity of life, and self-sacrificing piety. But what is Love! Who can define it? It is known by ex-

perience, as he who lives knows what life is. It belongs to consciousness, and the intellect has to accept it as the master-fact of moral being. It is the yearning of the soul for union with a kindred soul; a longing to separateness of interest and feeling with its object, a strong desire even unto pain to bestow all its own good upon it. It is absorption in some one better and higher than self, for no one never truly loved without acknowledging his own inferiority. In the mystic union of souls among men, love does not produce a dead level, or sameness of character in those whom it quickens. It will retain its different proportions of light and shade, and present varying aspects in different individuals. Still, it will be the same abounding disinterestedness, and delight in self-sacrifice for the good of its object. The affections of any being must share in the characteristics of the individual whom it quickens; while according to the fulness and nobleness of the personality, the quality, and energy of being, will be the beauty and power of the love. And so in pondering the love of God we are enabled to catch a glimpse of His immeasurable love for man. He his infinite in His nature and attributes, and therefore His love is boundless in extent and exhaustless in its resources. It is external as well as absolute, and therefore it can never fail. And yet so special is it to the individual, that He who has millions of Suns for His throne does not allow even a sparrow to fall to the ground without His notice, let alone a human being. The whole of existence in all its details, the inward life of man, and his outward experience, nature with its vast energies and wonderful beneficences, all show the truth that God is love. As a noble human soul cannot love meanly, or manifest its love grudgingly, so the Father of all loves gloriously, or how could good be the supreme fact of existence, the one working law and principle of moral being? Not one of His children can wander from His presence, nor recede from the sweep of His influence; and though men banish him from their consciousness, even then He wills no-

thing but good for them. How then does retribution come upon the wicked? it may be asked. Know then that love is discriminating, and that the more pure and holy it is, the clearer and more certain are its discriminations. The very goodness of God, while it greatly blesses the pure and noble, is the tormentor of the morally depraved. It is the vigorous and uncompromising enemy of wickedness. The kind Father sends His rain and sunshine impartially on all alike, and he who tills and sows his fields with good grain, reaps the harvest he labours for; while the fields of the lazy and negligent have weeds nourished by that which enricheth the soil of the other. Of all this we have proofs, not only in the intuitions of the soul, which gives us the assurance that it must needs be so; but we have also the evidence of experience, which the intellect can grasp and the understanding appreciate. Thus reason may rest satisfied as well as the soul, that God is always with us, and our two-natured being testifies that God is Love. We will turn first to—

2. The testimony of Nature that God is Love.— We understand nature in our day as it was never understood before; science has thrown so much light on parts of it that were obscure to our forefathers. In the words of Cardinal Wiseman, in his lecures on "Science and Religion," "We are come to a time, or rather a time has come to us, when a new spirit, to use the beautiful language of him who gives it, is poured out upon the world—the spirit of scientific investigation. Humbly, gratefully, joyfully I accept it from the treasury and the heart of the All-Wise and the All-Good. It is a new impulse to the intellect which He has bestowed on man; it is a new sphere, a new world which He has opened to his perception of the divine operations, *ab extra*." This is the extra truth. And it ought to be specially noticed that in the physical world beauty is in most cases associated with utility, as if soul was appealed to as well as material gratification granted. Look over a landscape with the eye of the mind as

well as with the bodily one, and loveliness will be found gracing every part, while every detail has its special use. Now beauty is the flush and glow of spirit in and through the physical; perfect order in the arrangement of one piece of matter in relation to another, indicating the presence of thought. Without it all the ends of bodily life might be answered, but the higher faculties would lack their sustenance. To the appreciative eye wonders of form, colour, and grace are found in tree and flower, and in every organised existence. Thus God shows His love to man by clothing the bare forms of utility with beauty. Law to the eye of knowledge reveals the wisdom of God, and displays His power and glory throughout creation, and shows an unbroken order throughout the universe. Loving wisdom enfolds and pervades all, and thus expresses the Highest Mind in adding the gift of beauty to the supply of physical needs. Thus the outward world is seen to be the reflection of the inward world, and Nature is divine because it is the expression of the mind of God. It is His light which shines down from the heavens, His sweet scent that diffuses itself in the perfume of the flower, His glory that streams through its loveliness; His music it is that ripples in the stream and rustles in the trees, that is heard in the light laughter of childhood and the song of the bird; and the earth is bright and all creatures are fair because they are the issue of His love and wisdom. All is divine, and heaven and earth are built on the same plan and with the same material, while the same moral law rules them, and the same principle determines the result of the action of the dwellers therein. We repeat, that Nature can be enjoyed apart from any consideration of its physical utility is a clear and certain proof of God's love for man. With what delight can a true and grateful mind dwell on a world teeming with beauty. In the waving grass we find an additional use to that of its being food for cattle, or a clothing of the soil; the corn gleaming in the sun has far more in it than material for bread; the bird

and the bee, besides eggs and honey, have song and grace of form and motion, and in and through all there are the music, the poetry, and divine thought which the physical senses cannot take hold of, while the soul is fired to bliss by them. Even hard, cold winter, with its waters crystallized into a thousand fascinating forms of line and curve, gives wings to the fancy, and sets it busy with conceptions of crystal palaces in the skies, for use and delight when this world is left behind. Indeed, Nature has many use for man, it renders him other and higher services than those of utility. To him who is not satisfied with looking on the surface, the heart is kindled into rapture and thought quickened into glorious suggestions. Among the fair forms of animated beings children are teachers of divinest lessons. Fresh from the hands of God, they are the newest revelations from the inner world—sweeter than the flower, more graceful than the tree, no other creature is so fair; moral buds and blossoms of the future as they are. If the Father of all has any partiality, children in this freshness and purity must be His favourites. Some years ago in the account of a balloon ascent, it was recorded that while the jar and tumult of a big city over which it hung for some time, and the roar of its streets were left behind, still there came up and distinct the silvery tones of children at play, and struck in sweet music on the ears of those in the car. Does not such a fact suggest the question whether the heavens arching over our globe is not the ear of God, open to the voice of innocence and purity, while deaf to the selfishness and sin; In these later days we have proofs that God is Love, that the ancients had not; where they saw disorder, we know that harmony exists. Slowly the scheme of the universe is being unfolded to man's understanding, and much that was once deemed useless we have found to be beneficial. The storm, prayed against as evidence of God's anger, we now welcome as bearing healing for many evils on its wings. The forces, which when they escape from control are as mischievous, we find to be the very

powers that make us semi-omnipresent and semi-omnipotent physically when we rule them by obeying God's law. Every day is making it clearer that the world is just the world the Creator designs it to be for His physical ends and man's moral education. Science proclaims the truth, that if man will but obey God's law he has all the forces of the universe standing ready to carry out his purpose. Man is bound to put himself into harmony with God, for He has made him for virtue and progress. When the pious see the truth that modern science is new revelation, it will find the universe glowing into beauty, and all existence will be found to be governed on principles of order, justice, and love, in which the soul will joy when obedience has been rendered. For physical harmony is but the expression of spiritual life, using matter as its organ. A tireless energy, sleepless watchfulness, secures the welfare of each individual, who is dear to the Father's Heart, for he loves all souls, and He is the source and spring of all good.

3. **God's Love in Human Life.**—Few persons will deny that the beauty, the order, and beneficence of the physical universe, are proofs of God's love, that physical good in all its forms is evidence of a kindly spirit in the Creator. If we think of the glory and utility so common in the natural world as God's power of blessings to man, we shall find a deeper and a higher good in them than we may have done hitherto; for they have as much use for the body, and they reveal the eternal to the intelligent mind. But we will now pass on to the testimony of human life. Life itself is a sweet possession. Much as we are apt to lament the woes of man, there is a thousand times more joy than misery in the world. It is because suffering is abnormal, and to the individual, occasional not continuous, that it is so much noticed. We are struck with what is rare, we take as a matter of course what is common, while that which is out of harmony with the nature of things compels attention, pleasant experiences running smoothly on being little noticed. Pain is the guardian of life, and in order that it may discharge

its functions, it has to press roughly on sensation. It results from broken law, and in a witness to God's love. Man without sensation would have no pain, but he would also have no feeling, and there would be no medium of communication between his mind and the outward world. Pain is the evidence of life, one function of that wonderful nervous system which is the means of material pleasure, and the instrument of existence in this world at all. Thus pain to the wise man is, though not a pleasant possession, the vindicator of law, the means by which the good Father teaches His children; and we have no need to resort to the clumsy expedient of a devil inorder to account for suffering. In the storm we have nature's self-restoring power at work to get back the lost equilibrium of her forces. In the pestilence we have Mercy putting on a stern form in order to compel men to bestir himself after knowledge lest he perish. In each instance disorder is fought against by inherent and all-pervading powers. The penalties of life are the teachers of wisdom, and so helpers of the soul. The moral progress of man is a process of discipline, and out of hardest experiences come the best results of life. Thus though they claim so much attention, and fill him with awe and dread, this fact, combined with the other fact that to the individual they occupy by far the smaller portion of his life, serves to prove that man's nature is in essential harmony with the order of the Universe. For man delights in beauty, that is the very perfection of order, and virtue and piety are the health of his moral being. Suffering and sorrow are the smaller part of his experience though they are so tremendous to his consciousness, while health and the quiet flow of enjoyment are the common condition of his daily life. There is another proof of this, in the fact that it is not the brutal and wicked who most delight to dwell on newspaper records of robbery, murder, and other savage work of war, but the simple-minded, tender-hearted, home-staying people, who spend their lives in devotion to their social and domestic duties.

The dreadful facts are so strange to their experience, so wonderfully different to the course of their lives, it is so marvellous that human beings like themselves should engage in such doings, so astounding to their kindly feelings and affections, that there is an irresistible attraction in the printed accounts of them. It is the same with the terrible in history and travel. Stories of battle, storm, and wild romantic adventures, "moving accidents by flood and field," generally find their most eager reader among gentle-hearted folks who would not willingly inflict a pang on any creature. It should be borne in mind also that the quiet, peaceful lives of the world's millions, who are not made restless and driven to desperate deeds by that raging lust of the will, that miserable selfishness on a large scale, called ambition, do not often find chronicles; so that history's page is filled with blood and suffering, far more than each period of time properly described would warrant. Happy is the people that is without history, for then events are of a peaceful nature, and vice and crime, and false pomp, and gorgeous greatness, are not predominant. It is only the exceptional few whose names and doings can be handed down to posterity; the efforts, the sufferings, and the glories and the achievements of the masses are told in the bulk, even when some great disturbance, or epoch-making event takes place. The common, every-day story of peace is soon told, and so we may safely conclude that the story history tells does not detract from life's testimony to Gods love.

4. **In the natural arrangements of human relationship we have another testimony of God's love.**—Husband and wife is a relationship in which sentiment and passion are made to blend together by every tie which can make them the same in feeling, thought, and purpose. The seminal principle of a united world is there. Parent and child, what gladsome discipline comes from the relationship, and self-denying sacrifice, more delicious and diviner far than delight. The ardent affection of the mother, the thoughtful providence of the father, the

trustful, reverent love of the offspring, all bespeak a divine order in the arrangement; and the enjoyment that comes from intercourse among those dear ones manifests God's love. Nay, every faculty we possess bears witness to the goodness of the Primal Source and Spring of all. Friendship is but another name for good will, and is the prompter of practical sympathy and daily offices of good; to emulation in virtue, the uplifting of thought, and ennoblement of feeling. In these relationships great opportunities are furnished for the exercise of the finest faculties of the mind and the purest affections of the heart. And though they each bring their special anxieties, attached to all responsibilities as they are, and so much pain, yet who can deny that they are spurs to quicken the moral and spiritual powers into activity? But the most exquisite joys of life at once pure and sacred, and therefore unalloyed; and thus what in man is highest is associated with gladness far more than with suffering—pain is for a moment, while delight is for the hour.

How marvellous they seem when we seriously contemplate the wonders of every-day life, that human hearts can pour into each other their best feelings of sympathy and love, not only without diminution, but by the act of giving prove the gainer; that thought can communicate with thought, gaining in power and clearness by doing so; that hope burning in one breast can kindle hope in another, and glow more intensely for so doing; that heroic courage, piety, and purity, by happy contagion, can spread from soul to soul, and thus prove their kinship to be a Divine one. Animal passions consume the organs by which they act; but virtue enlarges the heart, and vitalises the faculty through which it works. The reason is, that one is of physical origin, while the other has a spiritual source. Thus is shown the operation of the Spirit of God on the spirit of man, which quickens moral energy and glorifies and ennobles character by influence in contradiction to coerceive compulsion. In this way is made clear the significance of the

spiritual life, while moral law is seen to be strong for rule, and delight in man's welfare is made real to men. And the home-love, and the patriotism which our country calls forth in our hearts, as we ponder the glorious passages in its past history, and glow over its heroes and martyrs; its great thinkers, its eloquent orators; its glorious poets, inventors, and discoverers, while we feel ashamed of its evil doings as if they were our own; the self-forgetting deeds of devotion that friendship produces; the honest joy that thrills us in witnessing the virtue and prosperity of those around us; and the love of man generally, which induces us to act so as to help on progress for all; all proclaim the goodness of God to the thoughtful and observant mind. For, through individual man as His instrument, He works for the continual advancement of mankind from the lower to the higher life. So imperative is He in this, that He has made it a necessity of individual well-being that man should help his fellow man to whatever good he is able. For, as George Combe has it, "Man is a social being and the precept, 'Love thy neighbour as thyself,' is imprinted in his constitution. That is to say, so much of the happiness of each individual depends on the habits, practices, and opinion of the society in which he lives, that he cannot reap the full benefit of his advancement until similar principles have been embraced and realised in practice by his fellow men. This renders it his interest, as it is his duty, to communicate his knowledge to them, and to carry them forward in the career of improvement."—(*Constitution of Man, page 95.*)

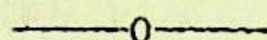
Well is it that it is so, that men are so constituted, so bound together, that if ever they turn deaf ear to the call of duty, and give no heed to the suggestions of sympathy, their interests will compel them to keep in mind the mutual relations which connect them with their fellow men. Thus are they bound to practically acknowledge a common interest with those around them, if they are to make their own welfare secure. Thus the intelligent man finds an ally for his

conscience in his interests, which helps to make his duty all the easier to him. Certainly we cannot live happily and at enmity with our fellow men at the same time. Hatred is like a barbed arrow in the breast, and if we isolate ourselves from them, we cheat ourselves of the help we might receive of them, and certainly we can give them none. The better feelings of the heart, the higher faculties of the mind, are the sources of purest enjoyment, nay, they are essential to any true relish of life. These find their rightful objects and exercise in active devotion to the good of others. The wisdom as well as the love of the Father is thus shown in His thus hemming us in by good on all sides, and His making it painful for us to break through these barriers to do evil. The truest human economies and the providence of God are thus seem to be coincident with each other.

5. **God's love is seen in the needs of the soul.**— Every one whose higher nature is at all awake feels a great need of God's helping sympathy, so that his affections may be fostered, his moral nature strengthened into new and quicker life, and his spiritual discernments made clearer. God is the necessity of the human heart, and His love is free to all, unpurchased and unpurchaseable—universal in its extent and impartial in its operations. It blesses all, for as the foliage and flowers of the earth are dependent on the influences that come down from above, so is the soul of man dependent on the light and love of God for growth in goodness, and for virtuous joy in life. What a blank there would be in the world were but love withdrawn from it. No parent's affection would be the kind providence of helpless childhood; no friend would sacrifice himself for his friend; no generous philanthropist would minister to the suffering his soothing aid, or help the sinner back to virtue, or aid the ignorant to knowledge. The virtues mighty by the power of their gentleness would pass away; patriotism associated with heroic effort would perish; and lofty moral courage

which has its source in faith would soon be forgotten—for Love is the life of all true faith. What would be the condition of our earth if it were cut off from the life-giving power of the Sun? Flower and fruit would wither, beauty and use would perish, and physical life itself would be extinct. And just as universally sad would be the ruin of the moral world did God withdraw His love from it; but that is impossible while He exists. Look at it as we will, in the physical world, the constitution of man, and the relationships of human life, we find evidences of God's love. And this Love surrounds all lives as the sky arches over the earth; and as the law of gravitation acts in the world of matter, pervading the minute atoms and the mightiest mass alike, drawing the lower to the larger, and holding all in due relation to the central Sun, so does it act on moral being, relating each to all, and drawing each into vital kinship with all the rest throughout the spiritual Universe.—*(C. Life, 1889.)*

INNUMERABLE BLESSING.



6.

New blessings every morning,
New blessings still at eve,
Our lives with goodness crowning,
We, as Thy gift, receive.

As are the stars in number,
As are the sea-shore sands,
So many are the bounties
Still flowing from Thy hands.

But of Thy gifts the sweetest,
The dearest, is that we,
Our selfish needs forgetting,
May work and give like Thee.

The world and all its sorrows
Our hearts, like Thine, can feel ;
And we, as Thy co-workers,
Can teach and lift and heal.

Then to this holy mission
We pledge ourselves anew :
We give our minds to seeking,
Our hearts to love the true.

And grateful for Thy goodness,
We join with Thee to bring
The day when, as in heaven
Thou on the earth art king.

M. J. Savage. (I. M.)

BRAHMA GYAN OR THEOSOPHY.*

1. **Pythagoras,**—saw that there was an invariable existence lying beneath the varieties ; but he wanted some more definite

* Theosophy means the highest knowledge of God. The word has of late been greatly misappropriated. It should be known once for all that one may call himself a Theosophist, without being suspected of spirit-rappings, table-turnings, or any other occult sciences and blackarts.—(*Max Muller's Gifford Lectures.*)

expression for it and called it number. Thus each individual thing may change its position, its mode of existence; all its peculiar attributes may be destroyed, except one; *viz*, its numerical existence. Combine the thing in every possible variety of ways, and it still remains "One." Resolve it in its minutest particles and it is still "One." The Infinite of Anaximander became the One of Pythagoras.

2. **Xenophanes**.—Casting his eyes upwards at the immensity of heavens declared that the One is God. Over arching him was the deep, blue infinite vault unmovable, unchangeable, embracing him and all things; that he proclaimed to be God. As Thales had gazed abroad upon the sea, and felt that he was resting on its infinite bosom, so Xenophanes gazed above him at the sky, and felt that he was encompassed by it. Moreover it was a great mystery, inviting yet defying scrutiny. The sun and moon whirled to and fro through it; the stars were "pinnacled dim in its intense inane." The earth was constantly aspiring to it in the shape of vapour, the souls of men were perpetually to it with vague yearnings. It was the Centre of all existence; it was existence itself. It was the One unmovable on whose bosom the many were moved.

3. **Zeno** argued that there was but One thing really existing, all the others being only modifications or appearances of that One; he did not deny that there were many appearances, he only denied that these appearances were real existences. *Parmenides* established the existence of the One, and Zeno proved the non-existence of the many.

4. **Plato**.—"The individual thing was held to be transitory, and phenomenal, the abstract idea was eternal. He did not look on life with the temporary interest of a passing inhabitant of the world. He looked on it as an immortal soul longing to be released from its earthly prison, and striving to

catch by anticipation some faint glimpses of that region of eternal truth where it would some day rest. The fleeting phenomena of this world he knew were nothing. He could not therefore put his trust in them; he could not believe that time was anything more than the wavering image of eternity. These transitory phenomena are not true existence. Interrogate them; classify them; discover what qualities they have in common; discover that which is invariable, necessary, amidst all that is variable, contingent; discover the One in the many, and you have penetrated the secret of existence."

5. **Empedocles.**—"He is wholly and perfectly, Mind ineffable holy, with rapid and swift-glancing thought pervading the whole Universe.

6. **Aristotle.**—God, as the Absolute, unmoved, eternal substance, is Thought. The universe is a Thought in the mind of God; it is God passing into activity, but not exhausted in the act. God is the ultimate substance in which the three forms of power, efficient cause, and effect are united.

7. **Philo.**—"God is ineffable, incomprehensible; his existence may be known; his *nature* can never be known. But to know that he exists is in itself the knowledge of his being one perfect, simple, immutable and *without* attribute. God being incomprehensible, inaccessible, an intermediate existence was necessary as an interpreter between God and Man, and this intermediate existence the Mystics called the Word. The word according to Philo is God's Thought. This Thought is two-fold; it is the Thought as embracing all ideas, *i. e.* Thought as thought, and it is the Thought *realized*; Thought becomes the world."

8. **Proclus.**—"Know thyself that you may know the essence from whose source you are derived. Know the divinity that is within you, that you may know the Divine One of which

your soul is but a ray. Know your own mind, and you will have the key to all knowledge."

9. **Algazzli.**—"The highest truths are not to be reached by study, but by *transport* or *ecstasy*, by a transformation of the soul during *ecstasy*. There is the same difference between the higher order of truth and ordinary science, as between being healthy and knowing the definition of health. To reach this state it is necessary first to purify the soul from all earthly desires and humbly direct the thought to our eternal home. The object is *absorption in the Deity*."

10. **Giordano Bruno.**—"God is the Infinite Intelligence, the Cause of causes, the principle of all life and mind; the great activity, whose action we name the universe. But God did not *create* the universe, he *informed* it with life—with being. * * He is absolutely simple without parts. Above and beyond the visible universe there is an Infinite, Invisible, —an immovable, unalterable Identity, which rules over all diversity. This Being of beings, this Unity of unities, is God."

11. **Spinoza.**—"The Absolute Existence, the Substance—is God. From Him all individual concrete existences arise. All that exists, exists in and by God; and can only this be conceived. Here then the mystery of the world begins to unfold itself to the patient thinker; he recognizes God as the fountain of life: he sees in the universe nothing but the manifestation of God, the finite rests upon the bosom of the Infinite; the inconceivable variety resolves itself into unity. There is but one reality, and that is God."

12. **Berkley.**—"The essence of matter is mind. All finite minds are simply the aspects of the Divine mind."

13. **Kant.**—He reduced all the varieties of the *ego* to an unconditional unity, *viz*, Soul, and the varities of *non-ego* to

an unconditional unity *viz.*, the World. On looking deeper, he finds that these two ideas presupposes a third—a unity still higher, the source of both the world and of the *ego*—*viz*, God."

14. **Fichte.**—"The Divine life, as alone the finite mind can conceive it, is self-forming, self-representing will, clothed, to the mortal eye, with multitudinous sensuous forms, flowing through me and through the whole immeasurable universe; here streaming through my veins and muscles, there pouring its abundance into the tree, the flower, the grass. The dead heavy mass of inert matter, which did but fill up nature, has disappeared, and, in its stead, there rushes by the bright, everlasting, flood of life and power, from its infinite Source. In Thee, the incomprehensible, does my own existence, and that of the world, become comprehensible to me; all the problems of being are solved, and the most perfect harmony reigns."

15. **Schelling.**—Besides the Subject, (perceiver) there must exist an object, the two are identical in a third, which is the Absolute. This Absolute is neither Ideal nor Real—neither Mind nor Nature—but both. This Absolute is God. He is the All in all; the eternal Source of all existence. He realizes himself under one form, as an objectivity; and under a second form as a subjectivity. * * The Absolute is the indifference-point of the object and subject. The object and subject have only a phenomenal reality. There is but one existence—the Absolute. The Absolute is to be grasped only by *Intellectual Intuition.*



INDIAN THOUGHTS.

16. **The Nyaya Dursana.**—" The fundamental principle of this philosophy establishes the existence of an extra-cosmic deity of superhuman powers. The physical universe as well as all finite beings were created by the Divine Being."

17. **The Vaiseshika Dursanas**, without rejecting the extra-cosmic deity of Gautama, busied themselves in analysing the material universe; they found out that matter may ultimately be reduced to atoms; the infinite and eternal atoms, moved by the will of God, produced the material universe.

18. **Samkhya System.**—It postulated the existence of two interdependent entities, *Prakriti* (undeferentiated cosmic matter) and *Purusa* (the Eternal Mind); the former being the active and the latter the passive principle of the universe. Expansion and contraction of *Prakriti* are held to be eternal. * * Out of the *Union* of these two principles creation arises. The God of the *Nyaya* System is the author of the universe; the *Purush* of Samkhya Philosophy is entirely passive. The *Prakriti* of the Samkhya expands and contracts according to its own inherent laws."—*(The Light of the East.)*

19. That gain than which there is no greater joy,
That lore than which there is no greater lore,
Is the One Brahma—this is truth.—*(Text 53.)*

20. That which is through, above, below, complete,
Existence, wisdom, bliss, without a second, (54).
That which is neither course nor yet minute,
That which is neither short nor long, unborn,
Imperishable, without form, unbound
By qualities, without distinctive marks,
Without a name—know that indeed as Brahma (59.)
(Sankar's *Atma-Bodha, translated by Dr. Haberlin.)*

THE SIGNATURE OF GOD.

—o—

21. 'Tis sweet to muse upon his skill display'd
(Infinite Skill) in all that he had made!
To trace in nature's most minute design
The signature and stamp of power divine.

Contrivance intricate, express'd with ease,
Where unassisted sight no beauty sees,
The shapely limb and lubricated joint
Within the small dimensions of a point.

Muscle and nerve miraculously spun,
His mighty work, who speaks and it is done,
The invisible in things scarce seen reveal'd,
To whom an atom is an ample field.

These are thy glorious works, thou source of good.
How dimly seen, how faintly understood!
Thine, and upheld by thy paternal care,
This universal frame, how wondrous fair;

Thy power divine and bounty beyond thought,
Adored and praised in all that thou hast wrought.
Absorbed in that immensity I see,
I shrink abashed, and yet aspire to thee;

Instruct me, guide me to that heavenly day
Thy words more clearly than thy works display:
That while thy truths my grosser thought refine
I may resemble thee, and call thee mine.

(*The Light of the East*, No. 6.)

THE LANGUAGE OF FLOWERS.

These pretty flower now adorning the earth clad in all the hues of the rainbow bear to us a message of divine love, an inexhaustable fund of lessons, that we may read all our lives, —that mankind has been reading from the beginning of time. They speak in a tongue that never grow old. Greek or Latin, Sanskrit or Hebrew—are dead languages now, unreadable without the aid of cumbrous lexicons, but the language of these flowers,—this growing literature of the Almighty's own handwriting is to-day, and shall be to the end of time, as fresh and over-flowing with life as on the first day of creation, and legible to all that have eyes to see and souls to think. When in hours of deep depression, the company of friends becomes tedious, the reading of books an unbearable burden, when in the heaviness of sorrow all human arts and invention to please the senses, seem a mockery and pains wasted, when in the anguish of grief—the world seems a wilderness, and its solemn reality seems but an empty dream, in those solemn moments when all seem darkness without and emptiness within, who brings us comfort? When friend's fail, when our nearest and dearest are snatched away from us, to that undiscovered country from whose bourn no traveller returns,—who brings us comfort? Where but in the open meadow, or the garden, under the free roof of heaven do we meet with a touch of comfort? Who but the stars above, and these flowers below speak words of consolation to desolate heart? There amid the limitless freedom of the sky, the uncontrolled movements of the air,—do these flowery messengers of the most High deliver to our souls their sacred message of God's love, and solace the wounded spirit,—they do not babble, they speak with authority. They do not boast like quack doctors of their unfailing panacea, nor lure by self-adulatory promises which

they cannot fulfil. Yet their efficacy is universal and unfailing, stamped with the very superscription of God. These flowers indeed are the true friend of the friendless, the true "balm of hurt minds." And they offer their help to all, they deny their healing aid to none. Man—proud man, with his thousand fold distinctions of rich and poor, dark and white, noble and base, learned and illiterate, will not sympathise equally with all, will give aid to some and deny it to others, but these mute apostles of our gardens whom in our pride we look upon as lower order in the scale of living things, cry shame to us standing like eternal finger-posts pointing to a broader, more generous and more honourable path of conduct.

It is a remarkable fact that mankind have used flowers, in all countries, as emblems of the noblest sentiment. In the emblematic idolatry of the Hindus, flowers stand as symbols of loving worship; early in the morning at twilight the pious Hindu leaves his bed to gather flowers for the worship of his family idol. The verses he repeats are in a dead language of which he understands no more than a plough-boy understands the Greek Testament; yet the flowers he offers are expressive enough; women and children among the Hindus repeat no verses, they only offer flowers, yet no verses could express their pious sentiments better than this offering of flowers; this mute worship speaks in more touching accents than all the languages of men. The sacred tear is often seen hanging on her eye, as the poor decrepit woman broken down by the weight of her troubles, appears before the temple door. The iron scourge of caste is laid on her and this genuine piety of her all-believing ignorant heart is declared profane and denied admittance to the shrine of the idol, while the hypocritical mummery of sanctimonious priests is considered sacred. What power resides in flowers! That depth of grief to which all forms of expression are shallow, to which not all the artistic skill of classical verses could give fit utterance, a simple offering of flowers gives it meet expression, and the unloaded heart of a

sorrow-stricken mother over-flows with pious feelings as she lays herself prostrate on the ground in mute prayers to the idol, ignorant that the object she worships is mere wood or stone, ignorant that a living God, unknown to her, reads her thoughts, perhaps accepts her prayer, perhaps grants her request, though her ignorance deludes her into thinking that the senseless stocks and stones which knew not themselves, knew and granted her request.

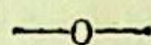
With these flowers of springs before our eyes we meditate upon that invisible hand that made them. They are a living text of God's love to his creatures. These delicate petals how wonderfully are they fashioned and put together to defy the whole skill of man to imitate. Who can take up into his hands one of these little ministering angels and not think of God who made it? When you have a watch in your hand can you think that this complicated machinery that works to keep a perfect time is the work of chance that no man made it, that it came of itself? Such a simple thing as a watch whose working you and I can understand, which we can make for ourselves with a little training, could not come into existence, without some man to make it; what about this flower, this incomprehensible mechanism whose working we cannot understand, which no man with all his pride of art and science pretends to be able to make? Did no one make it, did it come by itself? A watch but keeps time by moving round with regularity when it is wound round and that only for a few years; while these flowers before us preserve the whole vegetable world in all the regular succession of seasons, and through them the animal world which lives upon them. Who winds that tiny seed which the flower enfolds? Let any sane man take one of these flowers into his hand, and if he his not blinded by a shallow prejudice, let him say if he does not feel the living presence of God in that flower. What sermon is more convincing, more touching, than the mute eloquence of these flowers. They speak direct to our hearts. They pour a

flood of light into each thinking soul. Their rhetoric surpasses in power the finished skill of a master of elocution.

What moral lessons reside in them! Sweet is the honey that the bee gathers from flowers in its honey-laden thigh, but sweeter far the lessons that fill the heart of the contemplative observer. Clad in all the gorgeous colours that king Solomon might envy, they live in unobtrusive retirement, perhaps concealing their beauty in their foliage, perhaps with thorns guarding their virgin purity like Diana with her Gorgon shield. Little though she is, the influence of a flower is great and reaches far; the sweet aroma scents the air around, rejoicing the heart of all it reaches. Though the flower hides herself, the aroma reveals her,—she is known by her own good qualities. Here is the very heart and soul of true goodness;—not to court attention, but by good works so to bless our neighbours that all who come under that influence is bound to say here lives a good soul. The very best of men, if they are found devoted to good works, are yet not altogether untainted by the love of praise; they court fame if they do not find they are grieved; they are seldom good or kind to their enemies. But the goodness of the flower is the very goodness of God blessing all,—the good and the evil alike. You pluck the rose thereby you take away its life, but the rose knows it not, it blesses you with its sweet smell, it does for its worst enemy the best it can. Not so man. How far superior is the goodness that resides in a flower, how nearer an image of the love of God to man. Great as is the lesson of a flower when it is alive, greater far is the lesson of its death. Death makes cowards of us all; what man is there among us to whom life or death makes no difference, who when his work is done is as glad to be called away to the regions beyond this life as to be permitted to live in this world. Man sighs for the present, dares not face with equanimity the awful unknown beyond death. The bravest hero among us whose bold adventure strikes us as if he could leap into death itself, who hunts after the bubble

reputation in the cannon's mouth is not altogether made of steel. Hector begs Achiles, his mortal foe for an ignominious life. This is human heroism. But how different in the death of a flower and of those who can read the language of flowers. The rose from the tree is as bright and pleasant as when it is on the tree. It does not change colour though its fate is death. Its work of doing good continues unaltered, and as long as any power resides in it blesses you and all it can reach, with its sweet smell, and when its work is finished, when all power to bless is gone from it, it dies without a murmur, or a groan, thrown away and forgotten, without 'casting a longing lingering look behind.' Here is a sermon written in living letters of gold; on the soft petals of every flower we meet with a living sermon on patience under tribulation, a sermon without the apish trumpery of sophistical oratory, and written by the hand of God. This let us read and profit by. This lesson of resignation to the will of God in life or in death, let us learn from the flowers in our gardens as we nurse them with soil and water in our flower-pots. May they in return nurse our souls in the true spirit of self-sacrifice and disinterested good-works, without the mean hope of earthly reward. This lesson did Jesus learn from the lilies of the field which he asks us to consider, and by this precious lore does he stand as one of the most prominent among heroes, not braving death in the petulent ill-humour of an Achilles, nor seeking the stoical insensibility of ascetics as among the Hindus, but in the spirit of true submission sensible to pain yet counting duty as higher, neither afraid of the cross, and crown of thorns, nor yet insensible to the bodily pain, saying with charming simplicity, and conscious of the weakness of our common flesh "if it be possible let this cut pass from me nevertheless not as I will but as thou wilt," saying not with the affected sorrow of a disguised God incarnate, but like a true man with soul exceeding sorrowful even unto death.—*(The Indian Messenger. 1890.)*

THE LIVING PREACHERS.



"Your voiceless lips, O flowers! are living preachers,
Each cup a pulpit, every leaf a book;
Supplying to my fancy numerous teachers,
From lowliest nook.

'Neath cloistered boughs each floral bell that swingeth
And tolls its perfume on the passing air
Makes sabbath in the fields, and ever ringeth
A call to prayer.

Not to the domes where crumbling arch and column
Attest the feebleness of mortal hand,
But to that fane most catholic and solemn
Which God hath planned!

To that Cathedral boundless as our wonder,
Whose quenchless lamps the sun and moon supply,
Its choir the winds and waves, its organ thunder,
Its dome the sky!

Thus amid solitude and shade I wander
Through the green aisles; and, stretched upon the sod,
Awed by the silence, reverently ponder
The ways of God!"

(The Indian Messenger.)

DUALISM.

1. **The Samkhya Philosophy of Soul and Matter.**—The Samkhya doctrine—the oldest real system of Indian Philosophy—is entirely dualistic. Two things are admitted, both eternal and everlasting, but in their innermost character totally different; namely, matter and soul, or better a boundless plurality of individual souls. The existence of the Creator and Ruler of the universe is denied. The world develops according to certain laws out of primitive matter, which first produces those subtile substances of which the internal organs of all creatures are formed, and after that brings forth the gross matter. At the end of a period of the universe the products dissolve by retrogradation into primitive matter; and this continual cycle of evolution, existence, and dissolution has neither beginning nor end. The psychology of this interesting system is of special importance. All the functions which ordinarily we denote as psychic, *i. e.* perception, sensation, thinking, willing &c., according to the Samkhya doctrine, are merely mechanical processes of the internal organs, that is, of matter. These would remain unconscious, if it were not for the soul which "illuminates" them, *i. e.* makes them conscious. No other object is accomplished by Soul. Soul is perfectly indifferent and, therefore, also, not the vehicle of moral responsibility. This office is assumed by the subtile or internal body, which is chiefly formed of the inner organs and the senses, and which surrounds the Soul. This internal body accompanies soul from one existence into another, and is therefore, the real principle of metempsychosis. It is the object of the Samkhya philosophy to teach people to know the absolute distinction between soul and matter in its most subtile modifications, as it appears in the inner organs. A man has attained the highest aim of human exertion, if this distinction is perfectly clear to him; discriminative knowledge delivers soul from the misery of the endless flow of existence and abo-

lishes the necessity of being born again. The Samkhya philosophy is already saturated with that pessimism which has put its stamp on Buddhists, the outcome of this system.

2. **Heraclitus**, the "Dark Ephesian," whose doctrine, it is true, touches Iranian ideas in its main points. Nevertheless it offers several parables with the views of the Samkhya philosophy. The *Cycle* of Heraclitus is a suitable expression for the incessant change of the empirical world, set down by the Samkhya, and his doctrine of the innumerable annihilations and formations of the Universe is one of the best known theories of the Samkhya System.

3. In a similar way, a connextion may be traced between the dualism of *Anaxagoras* and that of the Samkhya philosophy. And notwithstanding Atomism, which is certainly not derived from India, even Democrities, in the principles of his metaphysics which probably are rooted in the doctrines of Empidocles, reminds us of a Samkhya tenet, which is in almost literal agreement with the following "Nothing can arise from nothing." (*vide Samkhya Sutra I, 78. From an address delivered before the Philological Congress of the World's Fair Auxiliary, at Chicago, 12th July 1893.)*

INDIAN THOUGHTS.

4. **God is in all things**, but no one seeth Him : the musk-deer not knowing that the fragrance comes from its navel runs hither and thither in eager search of it.—*(Tulsidas.)*

5. **Two birds** (the **Paramatma** and **Jivatma**, or Supreme and Individual Souls) always united, of the same name, occupying the same tree (the body). One of them (the Individual) enjoys the sweet fruit of the fig (or fruit of acts), the other looks on as a witness. Dwelling on the same tree (with the Supreme Soul), the deluded (individual) soul, immersed (in worldly relations), is grieved by the want of power ; but when it perceives the Ruler, separate (from worldly relations) and his glory, then its grief ceases. When the beholder sees the

golden-coloured maker (of the world) the Lord, the Soul, the source Brahma, then having become wise, shaking off virtue and vice, without taint of any kind, he obtains the highest identity.—(*Munduka Upanishad.* 5. Rig Veda I. 164, 20.)

WILT THOU NOT VISIT ME?

6. *Wilt thou not visit me?*
The plant beside me feels thy gentle dew;
And every blade of grass I see
From thy deep earth its quickening moisture drew.

Wilt thou not visit me?
Thy morning calls on me with cheering tone;
And every hill and tree
Lends but one voice, the voice of Thee alone.

Come, for I need thy love,
More than the flower, the dew or grass the rain;
Come, gently as thy holy dove;
And let me in thy sight rejoice to live again.

I will not hide from them
When thy storms come, though fierce may be their wrath;
But bow with leafy stem,
And, strengthened, follow on thy chosen path.

Yes, *thou wilt visit me!*
Nor plant nor tree thine eye delight so well,
As when from sin set free
My spirit loves with thine in peace to dwell.

(Jones Very.)

VEDANTISM.

1. **Vedanta** (from the Sanscrit *Veda*, and *Anta*, end; hence, literally, 'the end or ultimate aim of the Vedas') is the second great division of the *Mimansa* School of Hindu philosophy. It is chiefly concerned in the investigation of Brahma (neuter) or the Supreme spirit, and the relation in which the universe, and especially the human soul, stands to it; and in contra-distinction from the *Púrvamimánsa*; or the investigation (*Mimansa*) of the former (*Púrva*) part of the Vedas—*viz.*, the Sanhita, and especially the Brahmanas which contain the *Dharma*, or religious law, it is called *Uttara-Mimánsá*, or the investigation (*Mimansa*) of the latter (*Uttara*) part of the Vedas—*viz.*, *Aranyakas* and *Upanishads*, which treat of (the neuter) *Brahman*, or the Supreme Spirit (not to be confounded with (the masculine) Brahman, or the God of the mythological *Trimurti*. Sometimes, the name given to it is *Sariraka-mimansa*, or the investigation of the Soul (*Sariraka*). In its method, the Vedanta differs from the Nyaya by endeavouring to explain the universe as a successive development from one ultimate source or principle—whereas the Nyaya, in both its divisions, treats of the objects of human knowledge of which the universe is composed, under different topics unconcerned about their mutual relation of effect and cause; and from the *Sankhya*, it is distinct, inasmuch as that system is based on the assumption of a duality of principles whence the universe derives its origin.

2. **The Doctrine of Successive Development from Brahma.** The object-matter of the Vedanta is the proof the Universe emanates in a successive development from a Supreme Spirit or Soul, which is called *Brahma or Paramatma*;

That the human soul is therefore identical in original with Brahma;

That the wordly existence of the human soul is merely the result of its ignorance of this sameness between itself and the Supreme Spirit; and—

That its final liberation or freedom from Transmigaration is attained by a removal of this ignorance, that is, by a proper understanding of the truth of the Vedanta Doctrine.

3. **The Cause of the World is Brahma.**—According to this Doctrine Brahma (neuter) is both the efficient and material cause of the world, creator and creation, doer and deed. It is one, self-existent, supreme; as truth, wisdom, intelligence and happiness; devoid of the three qualities, in the sense in which created beings possess them; and at the consummation of all things, the whole universe is resolved or absorbed into it.

4. **The Individual Souls Spring from Brahma.**—From Brahma individual souls emanate, as innumerable sparks issue from a blazing fire. The soul, therefore, is neither born, nor does it die; it is of divine substance, and as such, infinite, immortal, intelligent, sentient, true. Its separate existence, as distinct from Brahma, is the cause of its ignorance; and this ignorance, which consists in regarding the world as a reality capable of subsisting without Brahma, has a double power—that of enveloping and projecting. By means of the former, it makes the soul liable to mundane vicissitudes, as to the sensations of pleasure, pain &c.

5. **The four Sheaths (Kosha) of the Soul.**—The Soul, when existing in the body, is encased in a succession of 'sheaths.' The first or interior 'sheath' consists of *buddhi*, associated with the organs of perception; the second of *manas*, associated with the organs of action; and the third, of the vital airs together with the organs of action. These three 'sheaths' constitute the subtile body of the soul, which attends the soul in its transmigrations; and the collective totality of such subtile bodies is the Supreme Soul, as regarded in its relation to the world; when it is also called 'the soul which is the thread,'

or passes like the thread through the universe, or *Hiranyagarbha*, or life. The fourth and exterior 'sheath' of the soul is composed of the gross elements; and the collective aggregate of such gross bodies is the gross body of the deity.

6. **The Development of the Soul.**—This whole development being the result of ignorance, the soul frees itself from its error by understanding that the different stages in which this development appears, do not represent real or absolute truth; and when its errors has completely vanished, it ceases to be re-born, and becomes re-united with Brahma, whence it emanated.

7. **The Liberation of the Soul or Mukti.**—But since the means of arriving at a final deliverance can only be the complete mastery of the truths of the Vedanta, other means, such as the performance of sacrifices or other religious acts enjoined by the Vedas, or the practice of Yoga cannot lead to the same result. They may be meritorious, and are even recommended as such, but can effect only an apparent liberation. Of this, there are two kinds: one liberation which is effected in lifetime, and enables a man to perform supernatural actions or wonders, as the evocation of the shades of progenitors, going any where at will, and similar feats; and another which takes place after death, and enables the soul, not divested of its subtile body, to reside in heaven, but after a time its effect ceases, and the soul has to renew its mundane existence. In order to fit the mind for meditating on these truths, various moral duties are enjoined, and various practices are recommended, especially by later Vedanta writers. Thus, the student of the Vedanta is told not to hurt a sentient being, to speak the truth, not to steal, to practise continence, and not to accept gifts; to remain pure and content, to do penance, and to study the Vedas; also to remain in certain postures, to practise various modes of suppressing his breath, and the like.

8. **The Authorities.**—The oldest work on this Philosphy is attributed to *Badharayana or Vyasa,* and is written in the Sutra Style; it is called the Brahma-Sutra; it consists of four *Adhyayas,* or lectures, each subdivided into four *Padas* or chapters; each Pada containing a number of Sutras. The number of the latter is 558, and that of the *Adhikaranas* or topics treated in them 191.

The most important commentary on this work is the *Sariraka-Mimansa-Bhashya, by Sankaracharya*; and this commentary, again, has been commented on by a great variety of writers. * * Of the great number of commentaries on the Brahma-Sutras, mention may be made only of that by Ramanuya.—*(Chambers's Encyclopædia.)*

MONISM.

9. In the earliest philosophical works of India, in the oldest Upanishads, we meet with an idealistic Monism which later acquires the name of Vedanta. It is true, those works abound in reflexions on theological, ritualistic, and other matters, but all these reflexions are utterly eclipsed by the doctrine of the Eternal One, the Atma or Brahman. The word Atma originally meant "breathing," then "the vital principle," "the self"; but soon it was used to signify the Intransient ONE, which is without any attribute or quality—the All-Soul, the soul of the World, the Thing-in-Itself or whatever you like to translate it. Brahman, on the other hand, originally "the prayer," became a term for the power, which is inherent in every prayer and holy action, and at last for the eternal, boundless power which is the basis of every thing existing. Having attained this stage of development, the word Brahman became completely Synonymous with Atma. The objective Brahma and the subjective Atma amalgamated into one, the highest metaphysical idea; and this amalga-

mation comprises the doctrine of the unity of the subject and the object. In numerous parables Upanishads try to describe the nature of Brahma, but all their reflexions culminate in one point, the inmost self of the individual being is One with that all pervading power (*tat-twam-ase. i. e.*, "thou art That.")

THE CLASSICAL THOUGHTS.

10. **Xenophanes** teaches that God and the Universe are One, Eternal, and Unchangeable.

11. **Parmenides** holds, that reality is due alone to this Universal Being, neither created nor to be destroyed, and Omnipresent; further, that every thing which exists in multiplicity and is subject to mutibility is not real; that thinking and Being are identical.—*(Extract from an Address delivered before the Philological Congress of the World's Fair Auxiliary,* at Chicago, 12th July 1893.)

12. **Plolinus.**—Every individual thing is but a phenomenon, passing quickly away, and having no real existence; it can not therefore be the object of Philosophy. Phenomena are Subordinate to One Noumenon. In other words, the sensible world is but the appearance of ideal world, and in its turn is but the mode of God's existence.—*(The Light of the East, No. 6.)*

13. **Diogenes.**—The Universe is a living Being spontaneously evolving itself during its transformation from its own vitality.

14. **The Revival of Faith in God**.—God all in all! That is there is nothing whatsoever but God. We are to believe, to preach this, in all the infinite fulness of its meaning.

15. There is nothing whatever but God. Therefore, Matter is divine. Show me one imperfect atom of oxygen or hydrogen, and I will give up. Show me a single grain of dust that contains an imperfect atom, and I will give up. But you

cannot do it. This is the challenge of the science that is coming, the science that is here now in many minds and hearts. There is nothing whatever but God; and, therefore, that matter which you have degraded is divine. In the beginning, which is an eternal now, God creates. The universe is the garment by which you see God; and the garment is woven of his own substance. God has nothing whatever to make worlds out of but himself; and therefore they are perfect. That is the challenge. Why, the whole of religion goes by the board,—all the trust and hope and aspiration of men, all their struggles toward the perfect,—if you can produce an imperfect atom. But you cannot in all the galaxy do it.

16. There is nothing whatever but God; and therefore Life is divine. God has nothing but himself to make life out of: therefore, life is divine. Now, very surely, the reverence for the lower life, which is coming, is part and parcel of the thought of the next century. You are responsible to God for this lower life, for he loves it. I remember talking with a naturalist, who said that the subject of life was so immense that he had selected just one thing to study and that was the life of beetles. To my astonishment, I here found a man, the first I had ever seen, who loved—yes, really loved—beetles. And, as I looked at his collection, I said, "How did you find some of these little tiny specimens?" "Oh," he said. "I know the tiny, tiny, tiny noises they make; and I put my ear down and listen." And at that moment I saw the ear of God listening to the tiny things in the grass; and here he had made an ear after his own to listen for him. We must have, then, a deep responsibility for lower life, a reverence more than Egypt's own for the mystery of it.

17. Nothing whatever but God; God all in all; and, therefore, man is Divine. God has nothing whatever but his own Spirit to make spirit out of; and therefore, man is the son of God.—*(Rev. Samuel R. Calthrop. 1889.)*

18. **The Disembodied consciousness is God.**—God is the light of knowledge untainted by the affections of matter. He is without any attribute or weight filling every conceivable geometrical point of space. God is the omniscient and omnipresent Presence and nothing more.—*(Goethe.)*

INDIAN THOUGHTS.

19. We see the multifarious, wonderful universe, as well as the birth, existence, and annihilation of its different parts; hence we naturally infer the existence of a Being who regulates the whole, and call him the supreme: in the same manner as from the sight of a pot, we conclude the existence of its artificer. The Veda in like manner declares the Supreme Being thus :—

> "He from whom the Universal world proceeds, who is the Lord of the Universe, and whose work is the Universe, is the Supreme Being!" *(Taittariya Upanishad.)*

20. **The Void Space**—is not conceived to be the independent cause of the world. "As the Supreme Being is evidently declared in the Veda to be the cause of the Void, Space, Air and Fire, neither of them can be supposed to be the independent cause of the Universe.—*(14th Text, 4th Section, 1st Chapter, Vedanta.)*

21. **Nature**—can neither be construed to be the independent cause of the world. * * Nature is an insensible object, she is, therefore void of sight or intention, and consequently unable to create the regular world.

22. **Atoms**—are not supposed to be the cause of the world. * * Because an atom is an insensible particle, and * * that no being void of understanding can be the author of a system so skillfully arranged.

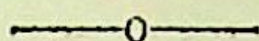
23. **The Mode of Worship.**—"To God we should approach, of Him we should hear, of him we should think, and to him we should attempt to approximate."—*(47th, 4th, 3rd.)*

By hearing of God is meant hearing his declarations, which establish his Unity; and by thinking of Him is meant thinking of the contents of his law; and by attempting to approximate to him is meant attempting to apply our minds to that true Being on which the diffusive existence of the Universe relies, in order that by means of the constant practice of his attempt we may approach to Him.

24. **The Moral Principle.**—The Vedant shows that moral principle is a part of the adoration of God, *viz.*, "A command over our passions and over the external senses of the body, and good acts, are declared to be indispensable in the minds approximation to God, they should therefore be strictly taken care of, and attended to, both previously and subsequently to such approximation to the Supreme Being" *(27th, 4th, 3rd)* *i. e.*, we should not indulge our evil propensities, but should endeavour to have entire control over them. Reliance on, and self-resignation to, the only true Being, with an aversion to worldly considerations, are included in the good acts above attended to. The adoration of the Suprme Being produces eternal beautitude, as well as all desired advantages.—*(1st, 4th, 3rd.)*

25. **Devotion to the Supreme Being** is not limited to any holy place or sacred country, as the Vedant says, "In any place wherein the mind feels undisturbed, men should worship God; because no specific authority for the choice of any particular place of worship is found in the Veda, which declares, "In any place which renders the mind easy, man should adore God." *(11th, 1st, 4th.)*—*(Abridgment of the Vedant*, by Raja Ram Mohun Roy. 1816.) *Vide* his English Works, Vol. I,

26. **(THE VISION.)**



The sun, the moon, the stars, the seas, the hills and the plains—
Are not these, O, soul, the vision of Him who reigns?

Is not the vision He? tho' He be not that which He seems?
Dreams are true while they last, and do we not live in dreams?

Earth, these solid stars, this weight of body and limb,
Are they not sign and symbol of thy divison from Him?

Glory about thee, without thee; and thou fulfillest thy doom,
Making Him broken gleams, and a stifled splendour and gloom.

Speak to Him thou for He hears, and spirit with spirit can meet
Closer is He than breathing, and nearer than hands and feet.

God is law, say the wise: O soul, and let us rejoice,
For if He thunder by law the thunder is yet His voice.

Law is God, say some: no God at all, says the fool;
For all we have power to see is a straight staff bent in a pool,

And the ear of man cannot hear, and the eye of man cannot see;
But if we could see and hear, this vision—were it not He?

(*Lord Tennyson.*)



THE ART AND THE ARTIST.

1. **The Universe is a most highly and exquistely finished work of art.**—It has emanated from the creative genius of the supreme Artist. It is the bodying forth of Truth and Goodness, as it were.

Can anything ugly, mean, and unworthy be penned by a perfect writer, or drawn and painted by a master-painter, or sung by a great poet. It is said of a famous painter, that he dashed off a circle of perfect roundness, and showed it as a proof of his skill in and mastery over lines and figures. The simplest figure drawn by a master-hand is a highly finished work of art. But how much more is this true of the Artist, whose genius is infinitely great? Where there is perfection of creative art, there must be perfect execution in its works. You cannot add another finishing touch to them, without marring their beauty. The God we worship is the Spirit of beauty, of love, of sweetness, of holiness, of might and of all perfection and goodness. Every leaf, every petal, every eye-lash, is filled with the pressence of this Spirit. Beauty and perfection are everywhere. This is not imagination. This Spirit of beauty, all whose works are beautiful, is present everywhere and yet is invisible to our eyes. And why? Because we do not worship Him in spirit. Our organs of perception have lost their sensibility, and have become dull and gross, by more constant contact with the world of matter, than with that of the spirit. We look *out* of ourselves. We do not look *into* ourselves. By mis-use, we have lost our eye-sight. It is by the power of love alone that we can regain our lost sensibility of perception, and see beauty everywhere.

2. **Two eyes do not suffice. We want another, over and above the two.**—It is a higher organ of vision, that is, of spirit-perception. It is the eye of the spirit. Without this

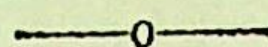
eye, we see and see not. We have eyes, but are blind. When this eye is opened, God-vision is possible; nay the opposite, not to see God, is impossible. This vision of beauty dispels all gloom and all sorrow. It imparts life. We have the vision now and then. The difficulty is in making it permanent.

3. **The true sage is the true seer.**—He can see without eyes, better than you or I. True philosophy "is not sour and crabbed as dull fools suppose," but it is "sweet as Apollo's lute." It is the sublimest poetry, the sweetest thing in creation. The vision of beauty imparts joy and sweetness.

4. **The Spirit of beauty is not present before the eye of the flesh.**—The eye is blind. The soul only can see it. The soul of man thirst after Beauty, "as the hart panteth after the waterbrook." No beauty but that of God can quench the thirst.

5. **Where we see one reflected ray of His countenance, there we spy beauty.**—As all colours are derived from the rays of the sun, so all beauty is born of the beauty of God. When one of its rays touches our closed eye-lashes, suddenly we wake out of our dream, and find that "life is beauty." We then see the light in the soul, and eveywhere else; first in the soul; then out-side it, that is, in nature. We apply the wrong end of the telescope to our eyes, and miss the light. It is in the soul. The distinct and unmistakable vision of the Spirit of beauty in the soul sends a thrill of joy through every vein and every nerve, and the blood particles "dance their wayward rounds," in measure the music, that then fills and inundates the depths of the soul, and streams of joy and light descend from heaven, and freely flow into the soul of man. We do not require wealth, learning, erudition or eloquence, to catch a vision of the Spirit of beauty, that is in the soul of every man. What we want is hunger and thirst only. (*The Indian Messenger.* 1891.)

A HYMN.



6. My God how wonderful Thou art,
Thy Majesty how bright,
How beautiful thy Mercy-seat
In depths of burning light!

How dread are thine eternal years,
O everlasting Lord,
By prostrate spirits day and night
Incessantly adored!

How beautiful, how beautiful,
The sight of Thee must be,
Thine endless wisdom, boundless power,
And awful purity!

O how I fear Thee, living God!
With deepest, tenderest fears,
And worship Thee with trembling hope,
And penitential tears.

Yet I may love Thee too, O Lord!
Almighty as Thou art.
For Thou hast stopped to ask of me
The love of my poor heart.

(*F. W. Faber.*)



THE FALL OF THE LEAF.

1. **Nature is full of subtle analogies**, but she will not allow them to be pushed too far. She has innumerable hieroglyphics, but no phonetic writing; endless rhythms, but no rhyme; vast numbers of hints and suggestions for pictures, but few perfect landscapes; intimations of far-reaching, mysterious truths, but no complete treatise. She utters words, but never sentences. She strikes notes and chords, but she has no tune. She is a storehouse, an arsenal, of everything rich, rare, and glorious; but her ideal uses are only for those who have the cunning of combination, the power to elicit her secrets by reading into them the deepest meanings. To the materialist she therefore says nothing but matter and force, while to the religious thinker and the poet she speaks with a thousand airy tongues of the immanent God.

2. **The changes of the Season.**—In the order of ideas that have impressed reflective minds from the earliest ages are life, death, time, space, and the changes of the seasons. Upon this warp they have all woven their imagery, drawn their analogies, and embroidered their sermons and songs. All the poetic ideal material is in the world to-day that ever was in it. Not a hint or suggestion has been with drawn. It is here to help the philosopher to think, the poet to sing, the lover to love, the artist to draw, the preacher to preach. It is no less miraculous because in the orderly and uniform process of Nature it recurs at stated periods. God has put into the world all the lessons and warnings we need, and it is only because we are dull scholars that we fail to draw out of them moral instruction and spiritual uplifting. It is designed that we should transmute the symbol into the power by which we live, as the grains and fruits of the earth are changed into the substance of our bodies.

3. **So the fall of the leaf should come to us as a great psalm full of significance and full of hope.**—Have we ever asked ourselves why Nature transforms the dying year into a vision of beauty? why the dyes of the sunset are poured upon our forests, and the leaf just before it falls is covered with a strange and beautiful writing which we strive in vain to translate into our coarser forms of speech? The physicist's alembic seems to account for so much in our day that we stand trembling on the brink of despair lest he should dissolve the universe without finding God, and cheerfully announce the result, surprised and disgusted by our irrational grief. But there is a greater chemist than he, and he comes radiantly in before the death of the year to paint the world with marvellous color. At first, it is a mere shimmer and intimation of gold in the distance,—a braided vista of half-tints, a touch of red at the end of the bough. Then it comes flushing up the hills and brightening down the valleys, running its color lines like the beams of the morning along the river-banks and through the plains, making the dark day sunny in the forest, and the bright day like the pavilion of the great King, hung with gold fringes and crimson splendor, and sumptuous with the royal purple. And before this wonder the physicist stands helpless. He has no art that can dissolve this beauty or account for it. While he was peeping for God through a pin-hole and proclaiming his absence, the magic has escaped and poured itself broadcast over the world. Every dawn and sunset baffles and bewilders the scientific materialist. He may cut and pare and scrape to find and analyze this beauty; he may divide the atom and subdivide; he may dissect the fibre past all power of the microscope to behold; but the beauty is still there, inherent in its essence. There it is, calm, triumphant, inhering in substance to the last thread of creation while it paints and glorifies the surface.

4. **The fall of the leaf comes to us with this triumphant assertion of beauty, proclaiming God.**—The text is on the wall of the

universe, writ large that all may read. The Afreet has escaped from the chemist's bottle; and, while men are saying in their hearts, "There is no God," it has skipped over the world and hung out the mantle of the infinite powers to blind our very eyes. This power comes not without the manifestation of beauty. It is the divine made visible to our senses, and should touch our hearts with shame for the scepticism with which we live and move and have our being. Here we go doubting and denying under a firmament hung thick with stars, the golden fruitage on the great universe tree, Ygdrasil, in a world frescoed with rich scenes, hung with the trappings of sun and moon, and swathed in hues no pencil can paint.

5. **And what is this beauty of the world but a great affirmation of the love that lies at the heart of things?**—And yet we dare not rejoice and be glad. We dare not speak the words "I believe." We are uncertain that we possess souls. We are sceptical as to the existence of a thinking and loving Overseer and Sustainer of the universe. We are afflicted with the mould and mildew of negation. We creep about sadly as if we lived in caves and dens of the earth instead of in a palace hung with the richest tapestry.

6. **God in his housekeeping wastes nothing.**—Why we say, when the year in dying, should it dress itself with unimagined splendors? Suppose it be to teach us that Nature never puts on mourning, that there is no place for it in her economy, that into the very fibre of transmutation is wrought a great hope, even when the new leaf-bud just forming crowds off the old leaf, and the old leaf enters into the mould to live again. *God in his housekeeping wastes nothing*—not a particle that has ever existed,—but husbands all. So the dropped leaf is written over with little fine lines, like Runic scrip; but there is no despair in the message, but perfect sufficingness, perfect adaptation to the uses of its being, and satisfaction in its destiny. It rustles about our feet as we walk. It

rises on the winds of autumn a vague aerial dance. It whirls and falls with its brothers, and helps to make a rich carpet on the dust of the road. The bare limbs rise against the sky, the corrugated tree-trunks show their fine ruggedness, the twigs and branches reveal the cunning architecture with which they are builded. We see now the hills and the river, and the neighbors' houses that were hidden in summer by thick curtains of leaves. The sunrise and the sunset come in at our windows. New vistas open before us. Far away, purple and golden gleams shine and beckon on the horizon. We have more sky, more sun, a freer circulation of air, the winds bring their messages to us from afar. Our views have broadened. The world is less full, but it is more liberal with its perspective and its distance; and dimly we seem to see that this, too, has a meaning and a message for us.—(*C. Register*, *1890.*)

7\. Go and watch the autumn leaves
Which the winds are strewing;
Say you that the summer grieves
O'ver her joys' undoing?
Not so!
She doth know
Their fall will make her stronger grow
Richer prime renewing.

Hopes that bloom to pass away,
Pleasure scattered lying,—
Shall we, mourning o'er decay,
Waste the hours in sighing?
Not so!
Well we know
They fade that better joys may grow
For a life undying.

(*Sarah F. Adams.*)

THE GOODNESS OF GOD.

1. **The proof of Divine Goodness** rests upon two propositions: each, as we contend, capable of being made out by observations drawn from the appearances of nature.

The first is, "that in a vast plurality of instances in which contrivance is perceived, the design of the contrivance is *beneficial*."

The second, "that the Deity has superadded *pleasure* to animal sensation, beyond what was necessary for any other purpose, or when the purpose, so far as it was necessary, might have been effected by the operation of pain."—(W. Paley D.D. *Natural Theology*. Page 365.)

2. **The implantation of Soul in man** — Nor has the Deity been satisfied with taking care of the body alone; he has implanted in man what is a far greater work to have made—a most excellent soul: for what other animal possesses a mind that can perceive the existence of the gods by whom all these vast and fair works have been formed? What other creature than man worships those gods? What other intelligence is superior to man's in providing against hunger, and thirst, and cold, and heat? or in curing diseases, or in exercising strength, or in cultivating learning, or in storing up the recollection of things heard, and seen, and learnt?—(*Socrates' Discussion with Aristodemus, as recorded by Xenophon, vide Xen. Memor. I. IV. 13.*)

3. **Reasoning Faculty**.—They (the gods) have implanted reason in our nature, whereby we inquire touching external things; and arguing and remembering, we learn the use of each, and hit upon many contrivances for attaining good and avoiding evil. Have they not also given us the gift of speech, by which we can communicate mutually all we have learnt, and thus instruct each other, and make laws, and regulate

civil polity.—(*Socrates' Discussion with Enthydemus, see Xenophon's Memor. IV. III. II.*)

4. **The Mind and the World.**—*Plato* pursues the same course of reasoning. We may refer particularly to the tenth and twelfth books of the treatise, *De Legg.* Thus towards the end of the latter book, he states the argument for the Deity's existence as twofold—the nature of the mind, and the order of the worldly system. The first of his reasons is drawn from considering the qualities of the mind; its greater antiquity than that of the body, and its immortality; for the Platonists certainly considered immortality to be so much of the essence of mind as to deduce from thence, as the less clear proposition, the existence of a Deity. (*De Legg.*)

5. **A House without a Master!**—*Cicero* follows, the same train of reasoning and says:—If you should see a large and handsome house, you could not be induced, though you saw no master, to suppose that it was built for mice and weasels; but such is the embelishment of the world, such the variety and beauty of the heavens, such the force of the ocean and magnitude of the earth, that if you supposed them formed for the habitation of man rather than the immortal gods, you would obviously seem to be insane.

Whatever we take from earth, from water, from fire, from air, differs what we obtain from the spirit; but that which surpasses all things, Reason I mean, or if we please, in other words, Mind, Judgment, Thought, Prudence, where do we find it? Whence can we obtain it?

He who does not perceive that the soul and mind of man, reason, judgment, prudence, have been made perfect by divine care, seems to me to be deficient in these very things.—(*vide Epictetus. Enchir. II. 59.*)

6. **The understanding and its constitution**.—*Epictetus*, after deducing the inference of design from the adoptations of sen-

sible objects, as of the eye to light, adds, correctly and philosophically, that "the constitution of the understanding, whereby it not only receives impressions through the senses, but also deals with the ideas thus received, and combines or composes something out of them, proceeding from things that are near to things quite remote, proves the existence of an Artificer; since things carrying such marks of contrivance could not exist spontaneously, and without design.—(*Ibid*, Enchir, I. 6.)

7. **There is really less misery than is commonly imagined.**—Many persons can recount every period of their life in which they were unhappy; others can scarcely mention a single misfortune which ever befell them; and those on whom the afflictive dispensations of Heaven have fallen more heavily, how distinctly are these days of visitation marked in their memory! But can they recount with equal facility their days of happiness? Can they number up, not their moments or their hours, but even their weeks and their months of enjoyment? They have forgotten the periods of their happiness; they remember those only in which they were miserable. The reason is obvious. The one is a common occurrence, the usual and ordinary state of things—the other is a singular event. It happened only at distant intervals, was quite out of the general course, and therefore the mind distinctly marked, and the memory retains it. We notice an eclipse; we talk of it; but we do not so much observe the daily splendor of the sun. We may enjoy its light and heat many months without thinking of it; and the reason is the same in both cases. We observe what is unusual, but that which is familiar makes no remarkable impression. This consideration alone is sufficient to convince us, that we enjoy infinitely more than we suffer.

8. **Hunger is a source of gratification**.—He who is infinite in power might have so constituted an animal, as to make the

exercise of every function which is necessary to its existence productive of exquisite suffering, and had his nature been malignant, and his design in creation been to gratify a malignant disposition, he would certainly have done so. Constituted as animals at present are, it is necessary to the continuance of their life, that they should eat. The act of eating might have been made productive of exquisite misery, and the animal have been infallibly impelled to it, by making the pain of hunger still greater than that of eating. Here, then, was an opportunity of diffusing over the whole animal creation a source of continual torment. But, instead of this, the act is made pleasurable; and thus becomes the source of continual gratification. How can this be accounted for, but upon the supposition, that he who had the diffusion of both equally in his power, and who chose to diffuse happiness rather than misery, is good?

9. **Pain is a sense of warning against danger.**— Pain is nothing but a sense, that some part of the animal frame is perishing, or is in danger of perishing. These motions which are conducive to the health, vigor, and preservation of an animal, are pleasurable. There is no exception to this in the whole animal economy. Those motions which tend to its destruction are painful. Now, since the animal is thus warned against what is injurious, and instructed what to avoid, the benevolence displayed in this constitution is so much the more perfect, in as much as it is the effect of consummate wisdom. If we were not thus warned of danger, if the motions of external bodies, and the deranged action of our own organs, did not thus apprize as of their presence, and lead us to take precaution against their injurious operation, we could scarcely move a single step, or suffer the least illness, without perishing; and our destruction, when ever it came, must always be sudden, and without the slightest notice.—(Dr. T. Southwood Smith M. D. *Illustrations of the Divine Government.*)

10. A HYMN. GOD IS GOOD.

———o———

Yes, **God is Good,** in earth and Sky
  From ocean-depths and spreading wood,
Ten thousand voices seem to cry
  "God made us all and **God is Good.**"

The Sun that keeps his trackless way,
  And downward pours his golden flood,
Nights, sparkling hosts, all seem to say,
  In accents clear, that "**God is Good.**"

The merry birds prolong the strain,
  Their song with every spring renewed;
And balmy air, and falling rain
  Each softly whisper, "**God is Good.**"

I hear it in the rushing breeze:
  The hills that have for ages stood,
The echoing sky and roaring seas,
  All swell the chorus, "**God is Good.**"

Yes, **God is Good.** all nature says,
  By God's own hand with speech endued;
And man, in louder notes of praise,
  Should sing for joy that "**God is Good.**"

For all Thy gifts we bless Thee, Lord;
  But chiefly for our heavenly food,
Thy pardoning grace, Thy quickening word;
  These prompt our song, that "**God is Good.**"

(John Hampden Gurney.)

OPTIMISM.

1. **Optimism (Lat. Optimus, best),** the name given to the doctrine of those philosophers and divines who hold that the existing order of things, whatever may be its seeming imperfections of detail, is nevertheless, as a whole, the most perfect and the best which could have been created, or which it is possible to conceive. Some of the advocates of optimism content themselves with maintaining the absolute position, that although God was not by any means bound to create the most perfect order of things, yet the existing order *is defacto* the best; others contend, in addition, that the perfection and wisdom of Almighty God necessarily require that His creation should be the most perfect which it is possible to conceive. The philosophical discussions of which this controversy is the development are as old as philosophy itself, and from the groundwork of all the systems, physical as well as moral, whether of the Oriental or of the Greek philosophy; of Dualism, Parsism, and of the Christian Gnosticism and Menichcism in the east; and in the west, of the Ionican, the Eleatic, the Atomistic; no less than of the later and more familiar, Stoic, Peripatetic, and Platonistic Schools. In the philosophical writings of the fathers, of Origen, Clement of Alexandria, and above all Augustine, the problem of the seeming mixture of good and evil in the world is the great subject of inquiry, and through all the subtleties of the medieval schools is continued to hold an important and prominent place. But the full development of the optimistic theory as a philosophical system was reserved for the celebrated Leibnitz. It forms the subject of his most elaborate work, entitled *Theodicea,* the main thesis of which may be briefly stated to be—that among all the systems which presented themselves to the infinite intelligence of God, as possible, God selected and created, in the existing universe, the best and most perfect, physically as well as morally. The *Theodicea,* published in

1700, was designed to meet the sceptical theories of Bayle, by shewing not only that the existence of evil, moral and physical, is not incompatible with the general perfection of the created universe, but that God, as all-wise, all-powerful and all-perfect, has chosen out of all possible creations the best and most perfect, that had another more perfect creation been present to the divine intelligence, God's wisdom would have required of Him to select it; and that if another, even equally perfect, had been possible, there would not have been any sufficient determining motive for the creation of the present world. The details of the controversial part of the system would be out of place in this work. It will be enough to say that the existence of evil, both moral and physical, is explained as a necessary consequence of the finiteness of created beings; and it is contended that in the balance of good and evil in the existing constitution of things, the preponderance of the former is greater than in any other conceivable creation. The great argument of the optimists is the following: If the present universe be not the best that is possible, it must be either because God did not know of the (supposed) better universe, or because God was not able to create that better one, or was not willing to create it. Now everyone of these hypotheses is irreconcilable with the attributes of God: the first with His omniscience; the second with His omnipotence; and the third with His goodness.

(See Leibnitz *Theodicea*. Baumaister's *Historia de Mundo Optimo* (Corletei 1741); Wolfurt's, *Controversiæ de Mundo Optimo* (Jenæ 1743); Creuzer's, *Leibnitii Doctrina de Mundo Optimo Sub Examine denuo Revocata*. Leipsiæ, 1795.)

2. **Evil may be generally defined as that which is opposed to the divine order of the universe.**—It requires only a superficial observation to perceive, that there are many apparent exceptions to the pervading harmony and happiness of creation; there are convulsions in the physical world; there are suffer-

ing, decay, and death throughout the whole range of organic existence; and the appellation of evil is commonly applied to such phenomena. In the face of the human consciousness, such phenomena appear to be infractions of the general order and good, and it pronounces them *evil*. How for the internal feeling of wrong has been quickened and educated by such outward facts, it would be difficult to say, but beyond doubt, they have exercised upon it a powerful influence. Every form of religion testifies to the recognition of evil in the external world, and superstition in all its shapes mainly rests upon it.

3. **The conception of Evil.**—But it is in the sphere of moral life alone that the conception of evil can be said to hold good. After the light of science has explored the secrets of nature, and shewn how all its apparent anomalies are merely manifestations of a comprehensive harmony, the idea of evil is dispelled from the material and merely organic creation. 'Whatever is, is best,' is seen to be everywhere the law of this creation. There remains, however, the ineradicable feeling of evil in human life and manners and history. There is in the moral consciousness of man a sense of violated order, of transgression of divine law, or what is called *sin*, which is *evil* in its essential form. The fact of evil is everywhere appealed to by the Christian religion; it is the aim of this religion to deliver men from its power and misery. Every ethical and judicial code is based upon its recognition, and is designed to protect human society from its injurious consequences. It cannot be better or more clearly defined than in the language already given, *viz.*, the transgression of the divine law revealed in conscience and in scripture.

4. **The Origin of Evil**—The question of the *origin of evil* has been greatly discussed, and received various answers. The simplest and most direct of these answers is that which maintains a double origin of things, or a systen of *dualism*. This conception lies at the bases of many forms of religion; it may

be said to be the fundamental conception of all mere nature-religions. Interpreting the obvious appearances of nature, they embody in divine personalities its contending manifestations of light and darkness, benignity and terror.

Speculation may please itself with ingenious answers to this question, but in truth it admits of no satisfactory solution. Some, for example, have argued that evil, like darkness or cold, is an indispensable element of alteration or contrast in human life. All individual reality is only the product of opposite forces working together. Character could only rise from the interaction of opposing ethical influences of good and evil. In nature, we have attraction and repulsion, rest and motion, positive and negative electricity; why should it be different in the sphere of morals? Here too, there must be polarity. Good can only exist in contradistinction to evil; the one no less than the other is necessary to constitute the drama of human life and history. Others, again, have argued, that evil is the result of what is called metaphysical imperfection. God alone can be perfectly good. The creature, in this very nature, is limited, defective; and evil is nothing else than the evidence of this limitation in man. It is not something real or positive, but only a privation. It is in morals what cold and darkness are in physics, a pure negation. Thus have argued such profound thinkers as Augustine and Leibnitz. But it requires but little penetration to see that such arguments, however ingenious, and so far well founded do not meet the essential difficulty of the problem. If evil be, according to such views, a necessary element of human life, in the one case, in order to develop its activity, in the other case, as clinging to its creaturely limitations, then plainly it is not, in the orthodox sense of the word, *evil*. It is not and cannot be a contradiction of the true idea of human life, and at the same time a necessary element of it. Whatever necessarily belongs to life, must help its true development, and not injure and destroy it; must be *good* in short, and not

evil. Such theories, therefore, only solve the problem by eliminating the fact. The origin of evil must remain for ever inscrutable; nor is it wonderful that it should. It is only in its ultimate sense conceivable as a quality of moral freedom, and moral freedom in man or any created being is a profound mystery. It is something which 'we apprehend but which we can neither comprehend nor communicate.'—(*Chambers's Encyclopædia.*)

NEVER DESPOND.

—o—

5. I hold it sinful to despond,
   And will not let the bitterness of life
Blind me with burning tears, but look beyond
   Its tumult and its strife.

I lift my head above the mist,
   Where the sun shines and the bland breezes blow,
By every ray and every raindrop kissed
   That God's love doth bestow.

Why should I hug life's ills with cold reserve
   To curse myself and all who love me? Nay,
A thousand times more good than I deserve
   God gives me every day.

And in each one of those rebellious tears
   Kept bravely back he makes a rainbow shine,
Grateful I take his slightest gift, no fears
   Nor any doubts are mine.

Dark skies will clear; and, when the clouds are past,
   One golden day redeems a weary year.
Patient I listen, sure that sweet at last
   Will sound his voice of cheer.

(*C. Life.*)

STOICISM.

1. **The Stoic Indifference to Good and Evil**.—Zeno, the founder of the Stoical sect was more than a century posterior to Socrates. The general temper of Stoicism is allied to the Cynical system, but carried out into a far greater doctrinal development. The Stoic calmly surveyed human nature, human life, and man's position in the universe, and derived from thence a series of considerations and rules suitable to his guidance under all circumstances. Setting out from the assumption that self-love and the highest good of existence were the great ultimate motives of action, an enumeration was made of the objects of choice and of the objects of rejection and avoidance. These object of choice and preference had a gradation of worth or an order of precedence: not only was wealth preferable to strength, and good name to power, but the interest of the many was greater than the interest of the few; hence we ourselves being but units of the human race, and mere atoms in the grand machine of Providence, our personal likings must give way to the good of the race or the purposes of creation at large. To this view the Stoic added a profound belief in the perfect Government of the world, and in everything being for the best; and enjoined an entire submission of spirit to all the events of life. To make this submission total and complete, it was desirable to cultivate a temper of rigid indifference to good and evil—a disposition not elated by good fortune nor depressed by adversity: this formed the *apathy* and *sang froid* which was the point of practical discipline or moral restraint peculiar to the Stoical system.

The contemplation of the scheme and order and beneficence of the universe was prescribed as the habitual exercise of the Stoical intellect; both to give that occupation for the rational faculties of men, which no Greek system ever omitted, and to cultivate the requisite submission to

the decries of Providence. Instead of permitting the thought to be engrossed with the vulgar interests of life, they were to be continually dwelling on philosophical truth, and on the large speculations and doctrines comprehending the universe and its creator.

Stoicism was therefore, in its whole method and aim, a true example of Life-Philosophy.—*(Chambers's Papers for the People. Vol. VIII.)*

PAIN AND PLEASURE.

1. **Pain and Pleasure**.— "Nature has placed mankind under the governance of two sovereign masters, *pain and pleasure*. It is for them alone to point out what we ought to do, as well as to determine what we shall do. On the one hand the standard of right and wrong, on the other the chain of causes and effects, are fastened to their throne." (1)

2. **Happiness the sole end of human action.**—"There is in reality nothing desired except happiness. Whatever is desired otherwise than as a means to some end beyond itself, and ultimately to happiness, is desired as itself a part of happiness, and is not desired for itself until it has become so. Those who desire virtue for its own sake, desire it either because the consciousness of it is a pleasure, or because the consciousness of being without it is a pain, or for both reasons united ; as in truth the pleasure and pain seldom exist separately, but almost always together, the same person feeling in the degree of virtue attained, and pain in not having attained more." "Happiness is the sole end of human action, and the promotion of it the test by which to judge of all human conduct." (2)

(1) Bentham's Introduction to the Principles of Morals and Legislation, Chap. i. p. i.

(2) Mill's Utilitarianism, Chap. iv. pp. 56, 57.

3. **Pleasure is the fruit of natural activity.**—Pleasure is, in fact, the *fruit*, and not the *germ*, of the several types of natural activity; it is simply the satisfaction of reaching their various ends, and, but for their existence first, could never itself arise afterwards. No one, for instance, exercises resentment because he enjoys the pain of others: he enjoys that pain only because he is resentful. And, if you pity suffering, it is not inorder to win the pleasures of relief: to your compassion you are indebted for its bringing a pleasure to you at all.—*(Seat of Authority in Religion, by Dr. James Martineau L. L. D.; D. D.)*

4. **A man acts for the sake of something agreeable to him,** either proximately or remotely. But agreeable to, and pleasant to; agreeableness and pleasantness are only different names for the same thing; the pleasantness of a thing is the pleasure it gives. So that pleasure in a general way, or speaking generically, that is, in a way to include all the specimens of pleasure and also the abatements of pain, is the end of action. *(Fragments on Mackintosh, Appendix A. Page 389.)*

5. **The creed of Happiness.**—The creed which aceepts as the foundation of morals, Utitity, or the Greatest-Happiness-Principle, holds that actions are right in proportion as they tend to promote happiness. By happiness is intended pleasure, and the absence of pain; by unhapiness, pain and privation of pleasure. *(J. Mill's Utilitarianism, P. 9-10.)*

6. **The Ultimate End of Existence.**—According to the Greatest-Happiness-Principle the ultimate end, with reference to and for the sake of which all other things are desirable (whether we are considering our own good or that of other people), is an existence exempt as far as possible from pain, and as rich as possible in enjoyments, both in point of quantity and quality. *(Ibid P. 91.)*

7. There is a Calm, the poor in spirit know,
   That softens sorrow, and that sweetens woe ;
There is a peace, that dwells within the breast,
   When all without is stormy and distress ;

There is a Light, that gilds the darkest hour
   When dangers thicken and when tempests lower,
That *Calm* to faith, and hope and love is given
   That *Peace* remains when all beside is riven,
That Light shines down to man direct from Heaven.

(*Gleaning.*)

8. "All we have willed or hoped or dreamed of good shall exist ;
Not its likeness, but itself ; no beauty, nor good nor power,
Whose vice has gone forth, but each survives for the melodist,
When eternity affirms the conception of an hour."

(*Browning.*)



SIMULTANEOUSNESS OF GOOD AND EVIL, WEAL AND WOE.

1. To meet the requirements of thought and the concrete expression of thought, restrained as they are by the present limitations of our humanity, we are obliged to conceive of energies, influences, and events, as occurring at different times, in different places, and on different planes. We are obliged, by convenience, if not by necessity, to assign to them distances and separations, to draw lines of latitude and longitude, whether on the sphere of thought or that of the material world. Strictly speaking, however, all varieties of life, whether mental or physical, material or spiritual, are simultaneous in their activity and working. They would even be identical in place to an observer so placed in the skies as to command the necessary perspective. If this globe of ours is but a little luminous speck in the shining heavens it would not much matter to an observer so placed, whether this or that event occurred at the North Pole or the Equator, in Calcutta or Spitzbergen; but with our limited outlook and power of survey, we are struck by differences and contrasts both in nature and in humanity arising from differences of position and circumstance. But is there not, secretly or openly, a constant mingling of these differences? Does not all life move to the burden of the song,

> "Black spirits and white, red spirits and gray,
> Mingle, mingle, mingle, you that mingle may."

2. **Differences of place offer no obstruction to this tendency.** And let local separations be what they may, all similarities, all varieties, all contrasts seem contemporaneous, mutually related, and to happen simultameously. At one part of the world there may be war, massacre, murder, conflict, and struggle going on in their most horrible and appalling forms, and at the very same hour, in another part of the world, the Angels of Peace may be hovering over scenes of sweetness, blessedness,

and calm. In one latitude there may be frightful gales tearing up the waves of ocean into overwhelming mountains, accompanied by the awful roll of deafening thunders, the blinding flashes of vivid lightning, the solemn darkness of the storm-clouds, the crash of falling masts, of splitting sails, of broken decks, and the screams of drowning men. In another latitude there may be in the very same hour of time the gentlest heaving of the sea, the sweet murmurings of a loving breeze, while noble ships glide gracefully over the waters "by the light of the silvery moon." At one and the same instant there may be in one place a gathering of the young, the beautiful, and the gay, dancing at a wedding; and in another a group of disconsolate mourners weeping at a grave. Here may be seen a band of happy children, full of fun and frolic, living merrily "under the blosson that hangs from the bough;" and there an aged group of melancholy men and women groaning in despair amidst withered blossoms and fallen leaves. In one place at one moment there may be a sweet music floating in the air, entrancing the spirt with its suggestions of heaven; in another place, at the same moment, there may be nothing but the harshest of discords, the vilest screechings of the lowest passions. And looking round the social, political, literary, and commercial world of the present day, do we not see, working simultaneously side by side, the same contrarieties of good and evil, selfish wealth and debasing poverty, greedy millionaires and savage proletaires, impudent cunning and pitiable credulity, promptings of the higher nature and impulses of the lowest sensuality, loud clamouring for "rights" coupled with neglect of the plainest duties, continual "strikes" of labour against capital, resulting in enormous waste and injury to both? To look at London alone, what terrible social contrasts are there! Here may be seen a party of voluptuous aristocrats dining in splendour with daintiest meats and richest wines amidst silver and gold, brilliant lights, and delicate flowers; and only a few streets removed a wretched needle-

woman in a garret, "midst poverty, hunger and dirt," is eating her penny-worth of coarse food obtained from the refuse of a cook-shop or the garbage of a stall. In one place we may see a bevy of bedizened harlots playing their infamous trade, and hard by a mob of blackguards, full of beer and beastliness, with the coarsest sensuality stamped on every brow. In one street we may see some "good Samaritan" healing the wounds, both physical and mental, of some afflicted and fallen brother, while just over the way some lordly, fastidious Levite may be "passing by on the other side." In some humble homes we might see a pious family kneeling humbly in prayer and asking of Heaven a little help in their entanglements and perplexities, a little power to resist the evil temptations around them; and hard by to this home of the religious simplicities may be some bold, loud-voiced, arrogant Boanerges, thundering from a pulpit, borrowing or fabricating theological dogmas, and calling them Christian principles. All these contrasts within a stone's throw of each other, and all in activity at the same hour of time! Even in literature, especially newspaper literature, we see the same contrarieties of writers sitting almost side by side at the same place and at the same moment; some are dedicating their talents worthily and to noble ends, borrowing light from the "day-spring on high" in order to diffuse it amongst their fellow men, while others are wickedly using their abilities to minister to the prejudices of the ignorant, or to inflame the passions of the vile.

3. **All discords mysteriously melt into Harmony.**—Can these heterogeneous elements, these differences and contrasts, this darkness and light, this wisdom and folly, this harmony and discord, this love and hatred, this grossness and purity, this happiness and misery, come over us in our hours of silent meditation without exciting our special wonder and inducing a little melancholy? Our minds would reel under the perplexities were is not for faith in that great over-ruling Spirit who will not allow His ultimate purposes of good to be frustrated

by the perversities of men. In some hidden and mysterious way He can and will melt all discords into harmony, all storms into calms, all passion into reasonable feeling, all folly into wisdom, all confusion into order, all sorrow into joy. The process is very long and very gradual, but it is a process still going on in the unfinished little world.

4. **Fortunately, the virtues of humanity are just as cumulative and simultaneous in the activity as are its vices.**—They can take the wings of the morning, and fleeing to the uttermost parts of the earth, can unite with all the other virtues which they find there, and thus add to the general stock of goodness in the world, and to its power of beneficence. Whenever we do right, whether secretly or openly, we increase by a little the total rectitude of humanity; whenever we do wrong, however slyly or silently, we add something to the general mass of depravity. Men cannot utterly isolate their being, however much they may try, and however marked may be their individualities. Character may be formed in solitude, and within the narrow circle of a domestic home; but the emanations of character, the perfume and aroma of the soul (if one may be allowed the figure), have a secret and mysterious power of expansion and diffusion, of coalescing with the emanations of other characters, however far away. Every honest and successful effort to improve our intellectual and moral condition at home must, whether we design it or not, have some little influence on the general condition of humanity elsewhere. Striking results from this influence and interfusion may appear only at wide intervals; but the secret and silent agencies are at work everywhere simultaneously and continually. All really great minds, while chiefly intent on their personal improvement, feel a sense of responsibility to the general humanity of which they form a part, and also to that overruling Spirit in heaven who superintends the laws of development, makes the peculiarities of each mingle and work together for the ultimate benefit of all. As believers in Him and

the destinies He controls, we think that the virtues of humanity will ultimately prevail over its vices, however hard and doubtful may be the battle between them for long time to come. Adopting figuratively a doubtful incident in Scripture, we hope that ultimately the "devils" that are still in the world will enter into the swine, and that both will rush headlong down the steep of forgetfulness into oblivion's sea. *(Inquirer.)*

5. A HYMN—THE FINAL GOOD.

—o—

Oh ye trust that some how good
 Will be the final good of ill,
 To pangs of nature, sins of will,
Defects of doubt, and taints of blood;

That nothing walks with aimless feet;
 That not one life shall be destroyed,
 Or cast as rubbish to the void,
When God hath made the pile complete;

That not a worm is cloven in vain;
 That not a moth with vain desire
 Is shrivel'd in a fruitless fire,
Or but subserves another's gain.

Behold, we know not anything.
 I can but trust that good shall fall
 At last—far off—at last, to all,
And every winter change to spring.

So runs my dream: but what am I?
 An infant crying in the night;
 An infant crying for the light:
And with no language but a cry.

(Lord Tennyson. *In Memoriam.*)*

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* For other thoughts on this subject please refer to my *Lectures and Notes* Part II, Pages 66 to 69. *(B. R. C.)*

REVELATION.

1. **God's Secrets**.—As there is a foolish wisdom, so there is a wise ignorance in not prying into God's Ark, not inquiring into things not revealed. I would know all that I *need*, and all that I *may*; I leave God's secrets to himself. It is happy for me, that God makes me of his Court though not of his counsel.—(*Bishop Hall.*)

2. **Revelation** (from *Revelo, velo* to veil) signifies to take off the veil or cover.

3. **Revelation is Natural**.—Whatever article of revelation is found incompatible with the light of nature and reason, deserves to be rejected as a paradox imposing upon the ignorant and a dogma forcing one's belief by compulsion.—(*Arch-Bishop Tillotson.*)

4. Unless men were endowed by nature with some sense of duty or moral obligation, they could reap no benefit from revelation.—(*Blair.*)

5. **Laws are modes of action**, and modes of action reveal the nature and character of the Actor, so that every law, physical and moral, which is discovered by truth-seekers and proclaimed to the world, is a direct and trust worthy revelation of God himself.—(*Annie Besant.*)

6. **Revelation is the Disclosure of the Soul**.—We distinguish the announcements of the soul, its manifestations, its own nature, by the term *Revelation*. These are always attended by the emotion of the sublime. For this communication is an influx of the Divine mind into our mind. It is an ebb of the individual rivulet before the flowing surges of the Sea of Life. Every distinct apprehension of this central commandment agitates men with awe and delight. In these communications, the power to see is not separated from the will to do, but the insight proceeds from obedience, and the obedience proceeds from a joyful perception.

7. The nature of these revelations is the same; they are perceptions of the absolute law. They are solutions of the soul's own questions. They do not answer the questions which the understanding asks. The soul answers never by words, but by the thing itself that is inquired after.

Revelation is the disclosure of the soul.—(*Emerson.*)

8. **The Spiritual Illumination.**—The *bodily* eye is capable of perceiving *natural* objects, and of thereby conveying to the mind a continual accession of ideas; but how could it perform this office unless there were *light* to render these objects visible? The *mental* eye, in like manner, is capable of discerning *spiritual* truths; but to what purpose would it possess this faculty, unless these truths were rendered discernible by a sufficiency of light to bring them to its view, and whence can that light issue, but from the source of spiritual illumination? In both cases, the natural objects and the spiritual (supernatural) truths have, indeed, their existence, independently of our perception of them; but except so far as the natural light in the one case, and the light of revelation in the other, is cast upon them, they are to us as if they did not exist. As well, therefore, might we affirm that the eye can see in darkness, as that reason can discover spiritual truths without the light of *Revelation.*—(*Van Mildert.*)

9. **The two Revealed Books.**—There are two Books from which I collect divinity—the one written of God; the other, of His servant-Nature, that universal manuscript which he has expanded to the eyes of all. But I never so forget God as to adore the name of Nature. The effects of Nature are the works of God, whose hand and instrument only she is; and therefore to ascribe His action unto her is to develop the honours of the principal agent upon the instrument. If we may do this with reason, then let our hammers rise up and boast that they built our houses; and let our pens receive the honour of our writing.—(*Sir Thomas Brown.*)

10. I am at rest
Since I have understood
God is, and he is good,
No more my strength
In idle search is spent :

'Tis mine to do
What God reveals each day :
I joy as I obey.
I am at rest
Because the love divine
Enfolds this life of mine. (*Unitarian.*)

11. **Revelation without Reason.**—He that takes away Reason to make way for Revelation put out the light of both; and does much about the same as if he would persuade a man to put out his eyes, the better to receive the remote light of an invisible star by a telescope.—(Mr. Locke, *Human Understanding* IV. 19, 4.)

12. **The Foundation of Revelation.**—Unless we be first firmly persuaded of the providence of God, and of his particular care of mankind, why should we suppose that he makes any revelation of his will to us? Unless it be first naturally proved that God is a God of truth, what ground is there for believing his word? So that so much that Divine Revelation itself does suppose these for its foundation, and can signify (*i. e.*, disclose or reveal) nothing to us unless they be first known and believed. So that the principles of Natural Religion are the foundations of that which is revealed.—(*Arch-Bishop Tillotson*, 1692.)

13. **Can the Material Universe Reveal God ?**—We are surrounded by phenomena, and in these days science is busy investigating phenomena, and adopting the laws which contract them to the service of man. To most minds law and order suggest an originator, and the existence of phenomena im-

plies a creator and controller, though there are some that think that matter can be self-originating and laws self-forming. These, however, are the exception, and only prove the rule. But the observation of phenomena and the discovery of the laws regulating them will not reveal unto us what God is. Physicians have dissected the human body to find the soul, but in vain, and the observation of the material universe will not reveal unto us God. We may wonder at the marvels of creation and the wisdom displayed therein, but if our desire to find out God arises from a soul-thirst, a crying-out from the deepest recesses of our being for something that shall satisfy us, that shall be a strength in our weakness, a refuge in distress, a comfort in affliction, and a help in despair—then the material universe has no answer to our cry.

14. **God reveals through Humanity.**—But if from the observation of material things we only get material thoughts, and if the external face and manifestations of nature, while impressing us with a sense of awe and mystery and of a creator who has made all, give us no revelation of what He is, from whence comes our knowledge of God, of the precepts of religion and morality which we hold, and the profound conviction that it is our duty to obey them? There is only one field left for us to explore, and that is the field of human nature. It is incontestably true, that through the minds, hearts and consciences of mankind have come all that has been revealed to us respecting the spiritual nature of God and His methods of dealing with mankind. * * We cannot get away from the fact that through humanity and humanity alone, has God revealed Himself to us. * * If God does not reveal Himself in our hearts He does not reveal Himself at all. We cannot know God unless through our own inner natures. * *

15. **Cultivate the Spiritual Faculty to learn God's Inspiration.**—The spiritual faculty is not given equally to all men,

of that there can be no question, and it is oft times blended with a great deal of earthly dross, so that it is possible for the same being to experience the purest feelings and elevation of the soul and at another time to suffer degradation by the promptings of his lower nature; but one thing is clear, that if we wish to know the mind of God we must cultivate the spiritual faculty, and we must learn to suppress within us all that prevents God's inspiration from visiting us.—(Edward Capleton, *In the Inquirer.*)

16. **The Chief Source of Truth *re* God is Revelaton.**—Let us each put forth our best force of Intellect in gaining clearer and brighter conceptions of the Divine Being. We must consecrate our loftiest powers of thought to this Sublime Reality. We must not leave to others the duty of thinking for us. We must not be contented to look through other's eyes. We must exercise our own minds with concentrated and continuous energy. One chief source of truth for us, in regard to God, is Revelation; and this accordingly, should claim our most serious and devoted study.

17. **God's Revelation in man's Spirit.**—The Infinite Spirit must be revealed to us in the unfolding operation of our own spirits, or we shall never truly know Him. For example, God's Purity, or aversion to sin may be read and talked of, but is never understood, until Conscience within us is encouraged to reprove all forms of evil. The solemn and tender reproof of this inward monitor alone enables us to know the moral displeasure of the righteous Lawgiver, in whose name and with whose authority it speaks.

18. **The Voice of Wisdom**— is the Moral and Religious Truth that speaks to us from the Universe. What a blessing would it be to us, one and all, could we but really wake up to the glory of this creation, in which we live!

19. **We need a New Revelation**—not of Heaven or of Hell—but of the Spirits within ourselves.

20. **Heart teaches Revelation better than Theology.**—The human heart is a far better teacher than these gloomy systems of theology. In its secret depth it believes, what perhaps it dares not put into words, in God's Impartial, Equitable, Universal and Parental Love,—(*Dr. W. E. Channing, D. D. The Perfect Life.*)

THE GOLDEN KEY.

(From a Brahmic Point of View.)

21. **The physical universe is a Revelation of God.**—To the unsophisticated eye of reverence, it reflects its Maker, as a great work of art shows the artist. It reveals his power, his wisdom and his love. Science has built up a general conception which it calls Force—the invisible back-ground of all phenomena. Agnostic Philosophers have described it as an infinite and eternal Energy from which everything proceeds. According to their philosophy it is one, invisible, infinite and eternal, the same to-day, to-morrow and the day-after, the unchanging substance in the midst of things that change. It is this force that is manifested in the physical universe in its manifold forms. Now it is perceived in the strong current of the river, which in its downward course sweeps away every obstacle from its path; then we behold it in the hurricane, the terrible tornado which descends with sudden fury and spreads havoc over the places it careers through; again we feel it in the tremendous earthquake, which buries under heaps of ruins fair cities that once resounded with the din of traffic and the hum of surging crowds. Everywhere it is the same Force, the same eternal Energy welling up in phenomena. But what is this Energy? How can we conceive it except by referring to some internal spiritual experience in us. Where else but in our *will* have we experienced an invisible source of a visible motion? Say whatever the philosophers may, the mind of

man will ever exclaim with the Bhagavat-Gita—"The finite is but the garb of the Eternal Spirit."

22. **As the universe manifests the power, so does it Reveal the wisdom of God**.—As Dr. Martineau says, a thing which requires the highest efforts of the intellect to understand, could not have been produced by any blind and unreasoning Power. The presence of order,—of a system of nicely adjusted inter-relations, surely points out an orderer. And when we find all that far-reaching system always tending to perfection, to some ultimate good, we cannot divest our minds of the sense of wisdom in that Orderer of the universe.

23. **It also reveals his Love**.—Emerson says that the "the first man, according to a legend of the Gautama, ate the earth and found it deliciously sweet." To the natural, simple and pure heart, the earth is deliciously sweet. Every creature living the life of instinct finds it to be so. From the little insect that comes to life and passes through all its stages of childhood, youth, age and all in the course of a few hours, to the elephant that lives for a hundred years, every creature of instinct enjoys life as a thing deliciously sweet. Look to the bees sucking honey from the flowers, or the butterflies chasing each other or the birds responding to each other's note from hidden recesses in the bowers, or the fish playing about in the transparent water, look to them and say, whether life is not sweet to them. What else but love could have made the world so sweet to these creatures?—a love they all share but do not perceive, and for which no gratitude is asked of them. Hence is it that to the eye of reverence the beauty and loveliness of nature is a token of God's love.

24. **Revelation through Mental and Moral Nature**.—But the physical universe does not exhaust the goodness of God. There is another revelation. It is the mind of man as reflected in the actions of men. Here we have a two-fold exrience—experience of the thoughts and actions of contem-

poraries, and those recorded in history. When studying man we discover a new element which we never discovered in the physical world or in animal creation—it is the mysterious and awful sense of right in the heart of man. It is at times as convulsive in its effects as an earthquake. On account of it man experiences heights of joy or depths of remorse unknown to other beings. All history is a record of the struggle that this sentiment has maintained against the passions and prejudices of men. And it is the figures of those, in whom this noble sentiment was truimphant, who succeeded in subjugating their passions to the mastery of this sentiment, before which we instinctively bow. Moral worth is a God-anointed sovereign that exacts homage even from the most depraved of men.

25. **Revelation in the External and the Internal Worlds.**—Thus we find that while the external world represents the *power*, the *wisdom* and the *love* of God, the world of man bears witness to His holiness. His power and wisdom, love and holiness are there permanently revealed and waiting to be found out and used for the purposes of salvation. But the world of matter, or the world of man, are both sealed books to the unspiritual eye. Before you can behold God in them you must find God in your heart; in other words, direct revelation of God in the individual soul is the only key to unlock the treasures that are to be found in the two worlds. Here we perceive the force of that saying of Jesus—"None cometh unto me except it be given unto him by the Father." Thus, instead of the great men of the world being mediators between God and man, God is properly speaking the mediator through whom alone we can see all that is holy in man, all that is divine in the universe. Indeed, without the golden key of God's revelation of Himself to the heart all other revelations of Him are of very little use.—(*The Indian Messenger, 1891.*)

A HYMN.—DIVINE SPEECH.

——o——

Never yet has been broken
 The silence eternal.
Never yet has been spoken
 In accents supernal
  God's Thought of Himself.

We are groping in blindness
 Who yearn to behold Him;
But in wisdom and kindness
 In darkness He folds Him
  Till the soul learns to see.

In patience unheeding,
 Time, slowly revolving,
Unresting, unspeeding,
 Is ever evolving
  Fresh Truths about God.

Human speech has not broken
 The stillness Supreme;
Yet ever is spoken
 Through silence eternal
  With growing distinctness
   God's Thought of Himself.

(Mrs. Annie Besant.)

INSPIRATION.

1. **Inspiration is the consequence of a faithful use of our faculties.** —Each man is its subject; God its source; Truth its only test. It appears in action less than speech. (*T. Parker.*)

2. **There can be but one mode of Inspiration.** It is the action of the Highest within the soul, the divine presence imparting light; this presence as Truth, Justice, Holiness, Love, infusing itself in to the Soul, giving it new life, the breathing in of the Diety; the in-come of God to the soul, in the form of Truth through Reason, of Right through the Conscience, of Love and Faith through the Affection and Religious Elements. (*Ibid.*)

3. Inspiration is the effect produced upon man by conscious communion between the divine spirit and the human spirit. (*J. Wright.*)

4. **Inspiration is altogether spiritual,**—an influence on the spirit of man and on that alone. Every teaching claiming a divine sanction, however truly it may be founded on a God-inspired-impulse, is to be looked on as a human production, to be freely examined, tested, and judged by others.

5 **The essential requisites of Inspiration are**—

(*a*) The cultivation of the moral powers of our nature,

(*b*) The obedience to the voice of God in conscienee.

(*c*) The Habitual purity of heart and spirit.

(*d.*) The habit of recognizing God's presence and activity in all the scenes of nature and all the events of life.

(*e*) Sense of communion with God.

6. **God's Inspiration is Perennial** —Whatever dawn of blessed sanctity, the wakening of purer perceptions, opens on our consciousness, are the sweet touch of his morning light with-

in us. His inspiration is perennial; and he never ceases to work within us, if we consent to will and to do his good pleasure.

He befriends our moral efforts; encourages us to maintain our resolute fidelity and truth; accepts our co-operation with his designs against all evil; and reveals to us many things far too fair and deep for language to express.—(*Dr. James Martineau L. L. D. Endeavours after Christian Life. P. 311.*)

7. **Man's Imagination and Supernatural Impressions.**—In the warm and transporting moments of devotion, there is always a hazard of our mistaking the exalted efforts of our own imagination, for supernatural impressions from Heaven. It is much safer to judge of the acceptance of our services by an inference which we can warrantably draw from the state of hearts and life, compared to God's written words. *To the law and the testimony* we must always have recourse in judging of our state; and then only the *testimony of God's Spirit witnesseth with our Spirit* that we are the children of God, when we can discern in ourselves those declared *fruits of* the Spirit, which are, Love, Joy, Peace, Long-Suffering, Gentleness, Goodness, Faith, Meekness, Temperance.—(*Blair.*)

8. The only way in which the Spirit of God acts in man, is by quickening, strengthening, and stimulating the natural powers. It does not put a new affection into the heart, but renders more warm and true and powerful to the internal feelings of our nature.—(*J. Wright's Grounds and Principles of Religion.*)

9. **Man possessed by the Spirit of God**.—A man should be so possessed by the Spirit of God, that he should not know what he doeth or leaveth undone, and have no power over himself, but the Will and Spirit of God should have the mastery over him, and work, and do, and be one with him and by him, what and as God would.

10. **The four things needful**.—Yet there be certain means thereunto, as the saying is, To learn an art which thou knowest not, four things are needful. *The first* and most needful of all is, a great desire and diligence and constant endeavour to learn the art. And where this is wanting, the art will never be learned. *The second* is, a copy or a sample by which thou mayest learn. *The third* is, to give earnest heed to the master, and watch how he worketh, and to be obedient to him in all things, and to trust him and follow him. *The fourth* is, to put thy own hand to the work, and practise it with all industry. But where one of these four is wanting, the art will never be learned and mastered. So likewise is it with this preparation. For he who hath the first, that is, thorough diligence and constant, persevering desire towards his end, will also seek and find all that appertaineth thereunto, or is serviceable to it. But he who hath not that earnestness and diligence, love and desire, seeketh not, and therefore remaineth ever unprepared. And therefore he never attaineth unto that end.—(*Theologia Germanica, Page 75.*)

THE SOUL OF THE SOUL.

(From a Theistic Point of View.)

11. **The Essence of flower**.—When a flower fades away, we find that its outward equipment is as perfect as when it was blooming in youthful beauty. The petals, the stem, all is there. But there is something not manifest to the eye, the supply of which has ceased, and it is unable to withstand the destructive influences of nature. The essence, the soul of the flower is gone; its form alone remains, and form without soul is the property of death. The flower has lost that which made it and kept it what it was, and nature now says to its pride and loveliness—"Ye must depart." The same is true of a withered forest tree, standing quietly in its place with every branch and twig arranged as before, with the roots

spreading themselves far and wide underground and clasping the earth to draw sustenance from it. But the soul of the tree has fled, and it is but a monument of its former self, bearing witness to its past history. The leaves have not their verdure and freshness now, and their loveliness does not add to the music of the warblers tenanting the woods. The external furniture of the tree is complete, but the power that filled every fibre with life, has departed, leaving the form a dead thing.

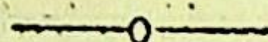
12. **The Essence of the Soul.**—This experience extends itself to the spiritual world. There is a hidden source from which power flows into the soul and finds expression in thought and feeling. We watch the steam, as has been beautifully said, but know not whence it comes: we taste the ethereal waters, but the fountain is sealed to our eyes. Who does not know how delicious is the cup of the mind when it is full, a divine liquid filling it and diffusing itself in the form of bright ideas and high emotions? When the soul is full, everything about us seems endowed with the same plenitude of wealth. The poet and the mystic do not then appear beings of another world, using a language which is unintelligible to us, uttering sentiments which are foreign to the poor, matter-bound, sensual minds of men. But they seem our own kith and kin. The regions of which they speak have been opened to our eyes also. Thought and beauty are not their monopoly. We, too, are permitted to think high thoughts; and sentences, which appear like polished pieces of marble taken out of a lovely edifice built by some poetic mind of lofty genius, illuminate our conversation and writings. The poet is discrowned of the glory by which he sat apart from us, the multitude; for, the springs of glory are unlocked to us, and greatness of heart and soul become our natural right as much as they are the poet's. What other prosperity is there which can compare with this rush of mighty thoughts into us, when

the spirit wings its way through an ethereal atmosphere, and sees infinite skies filled with the same subtle element invite it to ceaseless soaring? When the soul is full of its own proper essence, when it is most spiritual and alive, it is overmastered by a sense of inherent dignity which despises other rewards and honours as baubles; it is contented with itself, feels that all is well inwardly, and does not hanker after outward satisfactions. From its own high pedestal, it is able to look down upon the artificial and spurious eminences of wealth and earthly power. As there is an accession of intellectual, so is there is a rush of moral power in such happy seasons. Purity seems inborn, and sin unnatural. The instincts take the side of the scriptures, and the most sacred things that ever were uttered coincide with the inmost feelings. But if inspiration "swells like the Solway," it also "ebbs like its tide." We become again poor and barren with the subsiding of the waters. Base allurements re-assert their power, we fall below the level of the poet and the mystic, and thoughts of royal dignity leave us. The soul is like the fading flower, or the withered tree. Its soul has fled away, and it has nothing but the memories of its vanished wealth. It needs external aid to sustain it.

13. **What is the secret of inspiration?**—What is it that makes the soul most soul-like, most unearthly? Contact with the living God. Those who do not believe in God, and yet have high thoughts or noble impulses, are but ignorant of the source whence the prosperity comes; besides, the ineffable glory of conscious communion with the Supreme Mind and the high thoughts which such communion alone can inspire, are denied to them. The true believer rejoices in the double blessing of a flow of wealth into the soul, and a consciousness of the truth that it all comes from his Lord. The thought of the Giver enhances the value of the gift. Every noble sentiment comes enriched with the conviction that it is brought to

the heart by its Beloved. God is the fountain of thought; it is from him that all energy flows into the mind. He is the inspirer of virtue; he makes the path of duty plain to us, and the more constant our communion with him, the more abundant becomes the flow of spirituality into us. The heart becomes poetic through the touch of God, and his presence diffuses the glow of genius about the mind. One moment of Divine companionship is worth more than years of laborious culture. Truth is ever beautiful, and an eternal poetry fills the spiritual world. Life is barren only when truth is hidden from us, and when the material overmasters the spirtual. The presence of God is a lamp of infinite power; it reveals that truer world which is behind and within the external. God is truly the Soul of the soul. It is a wearisome process to attack sins and errors in detail, one after another; they all fall dead at our feet when we are with God. The soul filled with God is the most perfect and beautiful of all things; it is fuller than the swollen stream, and more rhythmical in its current of existence than the seasons or the stars in their courses. (*The Indian Messenger, 1890.*)

14. DIVINE PRESENCE.



Thou art with me, O my Father!
At early dawn of day;
It is thy glory brighteneth
The upwards streaming ray;

It calls me by its beauty
To rise and worship Thee;
I feel thy glorious Presence,
Thy face I may not see.

(*J. E. Saxby.*)

THE BETTER WAY.

—o—

Who serves his country best?
Not he who, for a brief and strong space,
Leads forth his armies to the fierce affray.
Short is the time of turmoil and unrest,
Long years of peace succeed it and replace:
There is a better way.

Who serves his country best?
Not he who guides his senates in debate
And makes the laws which are prop and stay;
Not he who wears the poet's purple vest
And sings her songs of love and grief and fate;
There is a better way.

He serves his country best
Who joins the tide that lifts her nobly on;
For speech has myriad tongues for every day
And song but one; and law within the breast
Is stronger than the graven law on stone:
There is a better way.

He serves his country best
Who lives pure life and doeth righteous deed,
And walks straight paths, however others stray,
And leaves his sons, as uttermost bequest,
A stainless record which all men may read:
This is the better way.

No drop but serves the slowly lifting tide.
No dew but has errand to some flower,
No smallest Star but sheds some helpful ray,
And man by man, each giving to the rest.
Makes the firm bulwark of the country's power:
There is no better way. (*Arbitrator.*)

SCEPTICISM & ATHEISM.

1. **The Discernment of unbelief in others.**—There is one feature in the professions of the present times, as compared with past, on which it is impossible to reflect without astonishment. There is everywhere the sharpest discernment of unbelief in others, with an entire freedom from it in one's self.

2. **The Unbeliever and the Believer are Measured in Different scale.**—The unbeliever in the one case and the believer in the other are measured off from a different scale; our fathers looking up to the faith they ought to gain, their children looking down to the faith they have yet to lose. The form had so lofty a standard, that every thought beneath the summit-level was reckoned to their shame: the latter have so low a standard, that all above the dead level at the base of life is counted to their praise. Nor is this all inconceivable, even though we were to reduce all religion to a single article of faith.

3. **Belief and Unbelief.**—*Complete belief* is attained, when God is realized as much in the present as in the past. *Complete unbelief*, when God is excluded from the past as much as from the present. Measuring from this lowest limit, we are certainly in a state of *imperfect Atheism.* (Dr. James Martineau L. L. D.)

4. This word (*belief*) is habitually to dicta of consciousness for which no proof can be assigned: both those which are unprovable because of the absence of evidence. (*Herbert Spencer's Principles of Psychology, 2nd. Ed. 425, note.*)

5. We commonly say we "*believe*" a thing for which we can assign some preponderating evidence, or concerning which we have received some indefinable impression. (*Ibid, Fortnightly Review, July* 1865.)

6. **The Intellectual Blindness.**—Talk to a blind man: he knows he wants the sense of sight, and willingly makes the proper allowances. But there are certain internal senses which a man may want, and yet be wholly ignorant that he wants them. It is most unpleasant to converse with such persons on subjects of taste, philosophy, or religion. Of course, there is no *reasoning* with them, for they do not possess the facts on which the reasoning must be grounded.

Nothing is possible but a naked dissent, which implies a sort of unsocial contempt, or, what a man of kind dispositions is very likely to fall into a heartless tacit acquiesence, which borders too nearly on duplicity. (*Southey.*)

7. **The Defect in Body and Mind.**—Whence comes it to pass that we have so much patience with those who are maimed in body, and so little with those who are defective in mind? It is because the cripple acknowledges that we have the use of our legs; whereas the fool obstinately maintains that we are the persons who halt in understanding. Without this difference in the case, neither object would move our resentment, but doth our compassion. (*Pascal.*)

8. **Scepticism is philosophical Doubt.**—as to all knowledge transcending experiences in so far as *this doubt* is grounded on the insufficiency of all existing attempts at demonstration, and not on an examination of the human faculty of knowledge in general. (*Kant.*)

9. **Weakness of Faith is Scepticism.**—Weakness of faith is partly constitutional, and partly the result of education and other circumstances; and this may go intellectually almost as far as Scepticism; that is to say, a man may be perfectly unable to acquire a firm and undoubting belief of the great truths of religion, whether natural or revealed. He may be preplexed with doubts all his days; nay, his fears lest the Gospel should not be true, may be stronger than his hopes that it will. And this is a state of great pain, and of

most severe trial, to be pitied heartily, but not to be condemned. I am satisfied that a good man can never get further than this; for his goodness will save him from unbelief, though not from the misery of scanty faith.

10. **I hold that Atheism and pure Scepticism are both systems of absurdity.**—which involves the condemnation of hypotheses leading to either of them as conclusions. For Atheism separates truth from goodness, and Scepticism destroys truth altogether; both of which are monstrosities, from which we should revolt as from a real madness. (*The Life of Dr. Arnold, D. D. by Dean Stanley, D. D.*)

11. **The sceptic is in an entirely new region of thought.**—Not only delivered from the inexorable fetters of social opinion, he is set free for ever from the insane fear of hell and desire to be raved, which are the core and kernel of orthodox Christianity. He has lost that perpetual anxiety to be reconciled to God (in the old sense of that phrase) which stimulates so many to all kinds of religious enthusiasm. He knows that what is commonly called "salvation" is sheer nonsense; and as it means being saved from a damnation which is a mere fiction of the imagination, the term cannot convey any true idea to his mind. No longer can he feel under any obligation to secure his own safety from a danger which no longer exists. Never again need he distress himself to make his peace with God, or to engage in religious devotions with any idea of making himself thereby more secure or more acceptable to an angry God.

12. **The chief care of an Sceptic.**—But the Sceptic, if he be moral and earnest, will feel more than this. His one chief care now is how he may do his duty to *man*; for only in so doing does he hope to please God. The thought, energy and anxiety, previously bestowed on religious exercises, he now spends in planning how he may best serve his fellow-men

and improve the various faculties with which God has endowed him. When he has done wrong—as even the best sometimes do—he sets to work, not to obtain forgiveness, but to make amends for his transgression, to repair the injury he may have inflicted, and to guard against temptation in time to come. He has no need, as of old, to besiege the All-wise and All-good God with petitions and suggestions and reminders of *His* duty; but when he betakes himself to his prayers and worship, it is out of the fulness of a grateful heart, or because his musings on the Majesty of divine Goodness inspire adoration and fill his soul with holy aspirations. "Old things have passed away, behold, all things have become new." Every aspect is changed. "Perishing sinners" there are none—not in the old sense of the term. There is much ignorance, and much terrible misery springing therefrom. There is still deep and inveterate selfishness, and with sadly too much cruelty and wrong as its evil fruit. There is much quackery abroad professing to cure the evils which arise out of this ignorance and selfishness. But there need be no hurry, he says to himself, things will mend, men will improve and come right at the last. No eternal issues so awful, so crushing, depend on the wrong-doing of men; and so the reaction from the fear of a nethermost hell leads men to be more complacent than they ought to be with the evils which they are bound to contend with and to eradicate. (*Rev. Charles Voysey, B. A.*)

13. **God's Excellencies Inconceivable.**—If, instead of the "glad tidings" that there exists a Being in whom all the excellences which the highest human mind can conceive exist in a degree inconceivable to us, I am informed that the world is ruled by a Being whose attributes are infinite, but what they are we cannot learn, nor what are the principles of his government, except that the 'highest human morality which we are capable of conceiving' does not sanction them,— convince me of it, and I will bear my fate as I may. But when

I am told that I must believe this, and at the same time call this Being by the names which express and affirm the highest human morality, I say in plain terms that I will not. Whatever power such a Being may have over me, there is one thing which he shall not do,—he shall not compel me to worship him. I will call no Being good who is not what I mean when I apply that epithet to my fellow-creatures; and if such a Being can sentence me to hell for not so calling him, to hell I will go.—(*Mill's Examination of Hamilton, Pages 102-3.*)

14. Supposing all the great points of Atheism were formed into a kind of creed, I would fain ask whether it would not require an Infinitely greater measure of faith than any set of articles which they so violently oppose.—(*Addison.*)

15. **Unlovely, nay frightful, is the solitude of the soul which is without God in the world.**—To wander all day in the sunlight among the tribes of animals, unrelated to any thing better; to behold the horse, cow, and bird, and to foresee an equal and speedy end to him and them; no, the bird, as it hurried by with its bold and perfect flight, would disclaim, and declare him an outcast. To see men pursuing in faith their varied actions, warm-hearted, providing for their children, loving their friends, performing their promises,——what are they to this chill, houseless, fatherless, aimless Cain, the man who hears only the sound of his own footsteps in God's resplendent creation? To him, it is no creation; to him, these fair creatures are hapless spectres; he knows not what to make of it. To him, heaven and earth have lost their beauty. How glooming is the day, and upon yonder shining pond, what melancholy light! I cannot keep the sun in heaven, if you take away the purpose that animates him. The ball, indeed, is there, but his power to cheer, to illuminate the heart as well as the atmosphere, is gone for ever. It is a lamp-wick for meanest uses. The words *great, venerable,*

have lost their meaning; every thought loses all its depth, and has become mere surface.—(*Emerson.*)

16. **Atheism is a word of modern information,** from Gr. *atheos*, 'without God,' signifies the doctrine of those who deny the existence of God. The term atheist conveys such terrible associations to almost all minds, that there is perhaps no reproach from which men shrink more; and yet it has been freely applied by the zealous of all ages to those whose notions of the invisible powers differed from their own. The imputation is the most damaging that can be made, and it requires only a little ingenuity to make out a case of construction A, from any set of opinions at all differing from the common. Thus, the ancient Greeks accused some of their philosophers of A., though they did not deny the existence of a divinity, but only rejected the common notions of a plurality of Gods. And in the Christian Church after the doctrine of the Trinity of Christ were not unusually branded as atheists.—(*Chambers's Encyclopædia.*)

17. The word '*Atheist*' is among us a word of reproach and I do not wish to apply it to those who, so far as I see, do not deny the existence of God, but only reverentially abstain from defining that which it is impossible to comprehend.—(*Bishop Bigandet.*)

18. **The man without God. Most men will admit a superior Power of some sort.**—A first cause, a creator, an immutable, eternal energy, they do not utterly deny; that description of a God is a convenient hook for them whereon to hang the tangled skeins of their philosophic yarn, even in cases where they reject as unreasonable or unnecessary the God of Israel, the God of his people, the benign Father of Christian believers.

* * * * *

The man without a God, while deluding himself with the idea that he ought to be the happiest of men, is, in reality,

the most abject, the most unfortunate of animals.

He ought to be happy, for if there is no God there is no final judgment to bring him to account for his misdeeds. If there is no God there is no Divine wrath to stand in awe of, no retribution to fear. If there is no God there is no hell to torment him after death and the judgment, for what seen so great, as to condemn him to lasting punishment can man commit when there is no God to sin against.

He is a brave man, this atheist. The hardihood of Ajax, when he defied the lightnings of Jove, sinks into insignificance when compared with the boldness of the man who scorns the mercy of Jehovah.

Yes, he is a brave man, when, in the full power of his bodily strength, and the unenthralled freedom of his mental faculties, he mounts the lofty pedestal of his acquired knowledge and proclaims to the world, that the fool of old said in his heart, "there is no God." He thinks that the world will marvel at such wisdom, and that men will admire and praise in him beliefs (or disbeliefs) which they cannot, while gentle conscience stands with warning finger raised to chide the extravagancies of reason, bring themselves to avow.

19. **He creates a God.**—But he goes further; not satisfied with having abolished the Deity, he ventures to assume the extreme prerogative of the almighty—he creates a God—he sublimates himself. Having thus established himself on throne of supreme wisdom, he sets about to deliver mankind from the bonds and shackles under which they have been groaning for ages. With the righteous indignation of the iconoclast, does he attack with potent argument the graven image of Christianity which a misled people have for centuries worshipped and fallen down to. What will he erect in place of this popular idol which he cast down and destroyed? Why, he will exalt man—every man's individual self; so if men are not satisfied with that, let them worship him.

20. **His helplessness in sickness and death-bed.**—He is a man of wonderful fearlessness and consummate self-reliance, but there comes a time in his history when his courage seems at fault. He falls sick and the lamp of life burns very low. In the cheerful hours of day he comforts himself with his philosophy. He does not fear while day lasts—the light of reason will triumph over and put to flight the dark forebodings of death, as the sun at morning disperses the sullen, hanging gloom of night. He is told that he cannot survive; he smiles, and argues that such is the way with all flesh. He is very calm; he marvels at himself in being able to contemplate with composure the act of a mind, and that mind his own, approaching death, oblivion, annihilation, without tremor, without dread; his very indifference seems indubitably to establish the supremacy of reason over doubt and fear, those terrors that so often stand grimly about the death-bed of believers in a hereafter. He is now ready to die; the consummation of his greatness is realized, the pinnacle of his glory is attained; he is ready to enter into the original element of his being, the chaotic mass of indistinguishable atoms whence he sprung. But death comes not just then—death waits. At night when the household is hushed in slumber, and the pavement no longer echoes the tread of the belated pedestrian; when the measured breathing of the one watcher by the bed-side tells that the sleep of weariness has for a few moments closed those eyes; when he knows there is no active life about him, then does the man without a God give way to fear; then does he cower, forsaken and alone in the dark and solitary cavern of his ignorance, and whispers in a voice so faint that none but the listening ear of Deity can hear. 'Would that God would send a ray from Heaven to enlighten him!"

He recovers and forgets. Let us look at him in other light.

21. **He is a man of family; a husband, a father.**—He has a home, a stray bit of heaven not denied even him by that

Mercy that causeth the rain to fall upon the just and upon the unjust. His home is comfortable, cheerful, pleasant. Roses bloom in the garden and jessamine and honey-suckle clamber over the trellis. Within is comfort, even luxury. Music delights his ear, he has sweet-toned instruments in his home that the touches of certain fingers can rouse into living harmony. He is fond of reading; he has a library replete with well-selected and instructive volumes. Animals please him; a dog greets him with a welcoming bark at his gate, and the house-cat rubs against his chair purring its delight at the caresses he bestows upon it.

He loves his family. His wife, standing in the doorway there to welcome him, her face a little care-worn, perhaps, but pensively, restfully beautiful in the soft lingering glow of the setting sun, loves him. His son, a manly, intelligent boy of seven or eight years of age, runs with light step to meet him and gain the first kiss; while his daughter, a sunny-haired blue-eyed child of four years, waits by her mother's side to greet him.

His foot presses his own threshold, on which he pauses for a moment to compliment his wife on her appearance, admire the rose in her hair, and chatter playfully with the children before entering to his evening meal.

He is at home, in the bosom of his family. When the playful clamor of the boy and girl is hushed in sleep and his wife sits by his side engaged in some trifling duty, his thoughts, diverted by the calm of the evening from the turbid channels of business, begin to centre on himself and his prosperous condition. He honors and respects himself for founding and maintaining so reputable and comfortable an household. Not like some foolish men does he give thanks and glory unto God for temporal blessing, but rather to his own abstinence, patience and foresight does he attribute his present felicity. There is one thorn in his bed of roses, however,

that he cannot wholly avoid pricking his infided sensibilities upon: his wife is a devout Christian, and she is inculcating Christian principles and doctrines in the minds and hearts of his children. That frets his pride a little, but he lets her pursue her hobby, as he terms it, confident that the world, when they become old enough to receive instruction from its severe teachings, will show his children the fallacy and utter worthlessness of such a belief as Christianity. He will pay no attention to his wife's whim, but live on in the enjoyment of possessions he has accumulated for his happiness. But the fates are busy. This atheist, this man of family, this loving and generous husband and father will not escape some harsh decrees.

An accident and his son is snatched suddenly from him. He is surprised; he had not foreseen it; philosophy made no provision for the sundering of a heart-string. Ere the echo of the boy's joyous laughter has ceased to vibrate in his memory, his little daughter is taken ill and passes away,—where? He startles himself with the questions, and presses his hand to his forehead as if he would press out a dark cloud that had settled on his brain. It is only another cord snapped. He resents this last calamity as an unkindness on the part of— whom? Poor creature he has not even a God to blame. Does the man without a God now contemplate death, oblivion, annihilation, composedly? Does the thought that his daughter, that golden-haired image of his household, that blue-eyed soul of his tenderer thoughts, will be reduced to the unknownable first principles of existence, that she will be resolved into an atom indistinguishable in the incomprehensible vastness of primordial elements, heal the open wound in his heart? The sweet-tongued utterances of finite philosophy seem to run in strange discord now.

Meantime the fates are not idle. His loved wife, that sweet companion who has borne with him the burden of his

double affliction, she falls sick and no longer waits on the threshold to greet his home-coming. She lies yonder in the chamber very pale and feeble, but very patient. He is at home most of the time now—with his family! He moves about his house absently, and ill at ease. He dares not question the physician for fear his answer will predict a calamity he fears to name. He enters his library and picks up a book, but he cannot read; a mist seems to gather before his eyes. He goes into the parlor, a very luxurious parlor, but to him barren of all comfort; the cold marble busts seem more cold and pallid than ever before; the musical instruments that were wont to discourse such rapturous melody, are soulless pieces of furniture; their white ivory keys grin at him like a row of mocking skeletons; or again they appear unto his troubled fancy like a mute procession of sheeted ghosts, saddened into silence at the thought that the hand that touched them into life would soon be as pulseless as themselves. That hand is even now reaching for an angel's harp.

He cannot pray, for he is a man without a God. He must wait. Not long!

22. **The end comes.**—She dies with a smile and arms outstretched towards heaven. She is borne away from the house and lowered away—no need of gentleness, she cannot feel—into her narrow resting place. Dust to dust, Death, Oblivion, Annihilation! Another cord—! The grave is a stern philosopher.

The day after she is buried a man is seen stealing into the churchyard. It is late in the afternoon and the sun hangs low in the west. The solitary wanderer approaches a fresh turned mound and kneels beside it—it is the man without a God. He has yet to perform one last labor of love, a duty so sacred that he wishes no eye to behold him while he acts. It was her wish that the little blue forget-me-not that grew

in the garden should be planted over her grave; she wished that he would plant it there. With bowed head and dimmed eye he goes about his task; on his knees he fulfils her last request, and, as with trembling hand he passes the earth of the new made grave about the roots of the little plant, whose quaint blue flowers—her eyes were blue he remembers—seem to look up at him in sad sympathy, a something rises in his throat, and his face is set and white and stern in the dying sunlight as he turns his gaze to heaven, and utters in a tone that breaks from him like the moan of an anguished spirit, O God!—(*Unitarian, 1889.*)

A CHALLENGE TO SCEPTICS.

—o—

23. Come to the forests, Sceptics! leave your poring,
List to its thousand voices, all combining;
See its live columns, twined with roses, soaring,
See its bright roof green boughs with boughs entwing.

Like incense, perfumes from all flowers abounding,
Like golden tapers see the sunbeams quiver;
And "Jubilate" to the heavens are sounding
Voices from birds, green boughs, and flowing river.

And heaven itself, in love, is lowly bowing
To fold the earth, its bride, in dalliance new;
All creatures thrill, with love's fire inly glowing,
Your hearts, however cold, must tremble too!

Now say, you, 'Nay, 'tis all a hallow show,
A mere machine, and nothing more we trace;'
Now say ''Tis nought' to all love's overflow,
And from your lips dash off the cup of grace!

In vain—you cannot—if you did the wrong,
Creation's voice would hush your wretched *Nay*,
Unheard amid the thousand-voiced song
Of all glad creatures loudly uttering—*Yea!*

(*Emanuel Geibel*, a German Poet.)

AGNOSTICISM.

(a.) **An Unknowable Power amidst Evolution and Dissolution.**—"This rhythm of evolution and dissolution, completing itself during short periods in small aggregates, and in the vast aggregates distributed through space completing itself in periods which are immeasurable by human thought, is, so far as we can see, universal and eternal, each alternating phase of the process predominating, now in this region of space and now in that, as local conditions determine. All these phenomena, from their great features even to their minutest details, are necessary results of the persistence of force under its forms of matter and motion. Given these as distributed through space, and their quantities being unchangeable either by increase or decrease, there inevitably result the continuous redistributions, distinguishable as evolution and dissolution, as well as those special traits enumerated.

That which persists, unchanging in quantity, but ever changing in form, under these sensible appearances which the universe presents to us, transcends human knowledge and conception, is an unknown, and unknowable power, which we are obliged to recognise as without limit in Space and without beginning or end in Time." (*Herbert Spencer.*)

(b.) **The Philosophy of Agnosticism.**—This is in its highest form, the philosophy of Agnosticism. A very different thing, be it observed, from Atheism, for it distinctly recognises an underlying power which, although "unknown and unknowable," may be anything harmonising with the feelings and aspirations in which all religious sentiment has its origin, so long as it fulfils the condition of not, by too precise definition, coming into collision with something which is not "unknown" but "known" and irreconcilable with it.

(*c.*) **The Future State of Existence.**—To instance, there is nothing in Agnosticism to negative the possibility of future state of existence. Behind the veil their may be anything, and no one can say that individual consciousness may not remain or be restored after death, and that our condition may not be in some way better or worse, according to the use we have made of the opportunities of life. But if any one attempt to define this future state and say we shall have spiritual bodies, live in the skies, sing psalms, and wave palm-branches, we say atonce "this is partly unknowable and partly known to be impossible." (S. Laing. *Modern Science and Modern Thought, P. 224. 225.)*

MATERIALISM.

1. **The vice of the age is materialism**—a belief in matter and not in spirit: in number and quantity, not in quality, in *outwardness*, not in *inwardness*: in mechanical activity, not in meditative quiet: in wealth and birth and rank, not in truth and heroism.

2. **Of the existence of spirit, man needs no proof. Spirit reveals itself.**—Matter has a dependent existence. I, a spirit, perceive by my senses that matter is. Hence, I say it exists. Its existence is at best inferential. Hence, also, I say "I do not know whether gold is, whether a landed estate is a reality, but I do know that Love is, that Truth is, that Heroism has a real existence." But the world thinks just the reverse. A degraded age seems to think that spirit is at best but matter beaten out very thin.

You seek happiness in outward objects, not in the soul. You run hither and thither in search of the sublime and the beautiful. But you can see only what you bring with yourself. "Disabuse your mind of that tyrannous phantom of size." "Nothing is great or small, save in proportion to

the quantity of creative thought which has been exercised in making it." If you can appreciate the sublime grandeur of the snow-peaked Himalayas, you need not go to have a look at it. Remain at home: the sublimity that is in the dew-drop will fill your soul. Travellers believe in miles, but I in meditation. If you have nothing *in* you, don't be a wanderer. If you can do without travelling, travel.

If you are so rich in the spirit that you can make earthly riches very unnecessary, acquire it; else all the wealth hid in the caverns of the deep will not avail. You possess a million. But what have you *within?* What use do you make of your wealth? You boast of your acres. Let me know the extent of your territories in the Ideal World. Compare ancient Attica and modern Russia. Truly a strange thing it is—this Ideal Map. Besides, though you do not suspect it, your neighbour, the poor poet, is wealthier in your land than you. Your land yields you corn, but *him*, inspiration.

"I am a descendant of so-and-so." A worthy man was he, your ancestor. But what are you? My friend, if you can't answer that question boldly, without being abashed, pray do not suggest a comparison which cannot but be unpleasant to you.

3. **The best thing that can happen to a man is to be thrown upon his own resources.**—It is a misfortune to be born with a golden spoon in one's mouth. A man ought to scorn the respect shewn him for his wealth, rank or "high" birth. Nobody can be born better than of honest parents. "It is only noble to be good." But where, alas! are the men, strong in endeavour, pure in heart, rich in virtuous energy; whose Muse is Poverty and "who refresh our faith in heroism and virtue"? Where is the man who will say "Let cowards and idiots and faint-hearted men prefer wealth and rank and "high" birth. Here I am. God made me, and gave me

hands and feet and brains. I will be no beggar at the doors of my ancestors, or of any other men. Let me be a man"?

4. **I want to see men and things as they are. I want to see my true self.**—If people think me different from them in kind on account of superior wealth, rank and birth, will they sincerely tell me their minds? Will they call me a rogue, if I be one? I hold it, no better fortune can happen to a man than to be called a rogue if he is one. In the presence of a man with a sanctimonious look, men will talk Scripture. I will not assume the sacred priest. I am the brother of the felon.

Many are they that will ask you how many books you have read; but few will ask you what use you make of the one or two books you may have studied. Who asks me whether I have dug deep enough to get at the treasures of wisdom that lie buried in the few noble books of the world, the temples which enshrine the spirit of the ages? I do not wish to know in how many tongues a man can express his desire for "gross provendor," nor how many sciences he knows. Tell me his conception of human life. Is the self-centered? Is his soul in harmony with the visible universe, and the Invisible?

5. **The besetting sin of the age is mechanical activity,**—drowning thought, obliterating the rain-bow colours of poetry, drying up the fountain of inspiration in the soul. It passes for work. But is that work where the spirit is not? Where Love is not? I will not give alms, if I cannot give my heart with it. Shall charity, daughter of God, be made a fashionable lady, without a protest? "How much does he give"? That is not the question to ask. Nay, but tell me how much of his heart, his love, goes with his wealth.

The worth of public speaking is measured by the hour. Men do not ask themselves whether it is worth their while to

listen to a wind-bag pricked. The question of pith is never raised.

The above remarks are true also of much of the teaching of the age. The brief, oracular style of inspired men, who receive their truths direct from God, has gone out of fashion. Let me have a bright idea to bring light into my soul, a living coal from the holy altar to warm my torpid heart. Let me have thought-burdened sentences. I do not want them diluted like Calcutta milk.

More missionaries are wanted. No doubt. But the missionary *spirit* is wanted more. Do you feel *called* to preach? Then go your way and do as God bids you, as St. Paul did.

6. **I often ask myself what is my ideal.**—Surely we ought to be above praise, a thing external; above all imitation, too. Let us fulfil the law of our being. Ought we not to try to realize Absolute Goodness?

7. **The superficial character of the age affects its theology also**.—Men seek God in nature and not so much in the soul. Let me be not misunderstood. The design argument and all that is good. I do not disparage it. But who interprets nature? Who sees the design? It is the spirit of man. Seek God, then, in the spirit; if in nature, then much more in the nature of the soul. The laws of love, the desire for sincere and full communion, the existence of conscience, all necessitate the existence of a Being, the searcher of hearts, who is all Love and Perfect Righteousness.

8. **Is immortality mere duration, length of life,**—as is commonly supposed? Is it not also "depth of life?" In our sublime moments, moments of faith, we lose sight of time. I do not wish to live always, if I am to live like a clock, to have a mere material and mechanical, or at best an animal existence, without "the vision and the faculty divine." (*The Indian Messenger, 1889.*)

EVOLUTION & GLORY OF MAN.*

1. **The Existence of God.**—"The heavens declare the glory of God." * * * The universe seems the expression of a mind. Like a book, it seems full of thoughts. When we read a book, we cannot avoid the conviction that some mind has passed along, and that the page is only its footprints. When we pass along through the galleries of art, we cannot avoid the thought that certain painters and sculptors have preceded us. Thus the entire material world seems like a book which some mind has written, a gallery through whose rich space some genius has moved in advance of the visitor.

2. A modern philosopher says the "**Universe is an enormous Will bursting into life.**" A will, a wish, is something in itself intangible, invisible. One may wish for a palace of marble; but, when the wish is fullsized, no palace is visible. Thence came the saying that, if wishes were horses, then beggars might ride; but all weary beggars know the difference between a wish and a horse. The philosopher said that there was one Being whose wishes could become objects, and that the whole universe was this wish bursting into existence. God wished for flowers, and they opened: he wished for birds, and they sung.

3. **The Slow Method of Evolutionists.**—The evolutionists are attempting to show the low method, by which the divine wish turned into a flower or a bird or a man. What our fathers thought, God did in an instant, the religious evolutionists think he did by the action of millions of years. Either theory may be deeply religious; for in the vastness of the universe, when one planet was covered only with infusorial forms, there could have been other planets in which night-

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*A discourse given in Central Music Hall by *Prof. David Swing.*

ingales were singing and in which a humanity was dwelling in beauty much greater than that yet reached by our world. As some suns and planets have died, so others have unfolded their life; and, as on the orange-tree there are some blossoms that are opening, while others are fading, so in the universe, while some planets are entering the endless shadow of death, others are rising in all the richness of youth. Some think the moon is a dead globe. If so, our earth is now singing the life-song which has elsewhere died away. Either theory gives us a God who sees somewhere all his Will bursting forth into life. If a million suns are dying, there are a million that are beginning just now to bathe the space with light. As in spring leaves open and in autumn fall, so in the universe there are springs and autumns in which stars bloom and fade. Neither theory can ever perhaps, become established. One is good as the other. From the one or the other the mind can say, "The universe is God's Will rushing into life." It is of no moment whether it rushes slowly or rapidly.

4. **One General Plan in the Universe.**—So far as observed, the universe is pervaded by one general Plan. The law which Newton detected in the common orchard is universal; and, if there be trees on Mars and Venus, we know whither their fruit falls. The spectrum reveals the fact that all the planets are made of the materials that compose our earth. As all the tribes of men on our globe compose only one manhood, so all the stars overhead are like so many blossoms on the cherry-tree. Having seen one, who have seen all. Dante went from orb to orb in his great flight, and found in all the mighty constellations souls once known on earth. The stars were all one family. If then, the universe is the will of God bursting into life, the human will must follow its high example, and make the earth declare its glory. If the universe is the arena of God, an infinite field in which his wishes turn into being, then the little earth of man must be

the locality where his wishes turn into realities. Here pure thoughts become deeds. Here, within narrow bounds, man becomes a creator. His soul, like God in its mystery, produces like God, a mysterious world. The heart must be strong and pure,—strong, that its creations may be great, pure that its work may be beautiful. As God's mind travelled outwardly and became a universe, so all mind must thus move out from within and become a second realm. Under this universal law man must take his place.

5. **The Nature Speaks.**—After language and the arts have attempted to be man's orator, then Nature adds her vast vocabulary, and man says to the woods and mountains and sea "Ye are only the picture of my inner self. I have long wanted to speak thus, and now at last my happy hour has come. O Nature, be thou my new oration and my new poetry! When words fail, be thou a new emblazonment of thought and emotion!" Thus each flower is a part of man's wish. When the English tongue fails him, he can walk into his garden or field, and impress hundreds of beauties into his service. The silence around him becomes eloquence. The scene is not talking to him: he is speaking through it. He has flung aside his dictionary, and his tears fall in the midst of a deep silence. Language is often only the schoolmaster that leads towards education without being it.

6. **The Mind declares its glory.**—It follows from such reflections that each human mind must express itself. It must make of its surroundings an arena of life. Man is not here in a tomb. He is here among musical instruments. He cannot put his feet down boldly without making some piano string vibrate. The old despotisms, of which some linger in the present, compelled nine-tenths of their subjects to live in silence and darkness. The earth did not declare their soul's glory. Art did not supplement language, and nature did not add itself to art. Some of the lowest serfs use only

a hundered or two of words. Neither art nor nature adds much to this narrow stream. Life never manifests itself. In the wheat found in mummy-cases the germ of life has lain dormant for thousands of years. In America these grains grew and blossomed, and the oldest of you have seen thousands of blooming acres of this Mediterranean wheat. Thus, in this land, the souls once in mummy-bands grow, because here the mind can declare its glory. It can pass outward through open gates.

7. **As the universe is the exernal extpression of God, so our earth is to be the expansion of the child of God.**—God needs infinity, but a planet like the earth will do for us. We are limited, and do not stay here long. The locomotive with its rapid wheels is a human thought. The ocean steamer is a human thought. When you stroll in the long galleries of pictures, each canvas is a thought. The soul, once in prison, has escaped from its jail. While nature covers the earth with grasses and trees, and in winter spreads deep snow over it, man covers it still more deeply with his ideas and emotions, with a mantle more amazing than the grass and the snow. How rich this robe woven for the earth by mortal hands! What figures! what emblems! what faces! No broaded silk can be compared with these spiritual wrapping. The figures and pictures never pass away. In those lands from which the great men and great women have departed, —Egypt, Greece, Judea,—the glory of man yet remains: for the hills and vales are covered deep with rich memories, and the living minds of to-day, passing through those deserted lands, find the solitude eloquent and the fields where a great humanity once walked covered deeply with beauty and pensiveness. It is difficult to determine which is the more impressive to us, the cities where the great men are or the old cities where the great have been. It is certain that, where man has once illumined the world with his intellect, the colors can never be washed out. * * * * * *

Thus our earth ought to grow bright under the intellect of man and roseate under his benevolence. It should show man's handiwork. Day should tell to day and night should tell to night the story of human victory.

No one should imprison his own soul.—Each heart should be moving from infancy toward greatness. Christ said the candle must not move toward the bushel, but toward the candlestick, and that a city must slowly creep up to the summit of the hill.

No plant should die without blossoming.—As civilization advances, it redoubles opportunities, and redoubles the burden of human duty. Therefore, civilization is abolishing old age. To the last man must glorify his planet. One of our poets speaks of a women who, having lived a brilliant youth was brilliant in old age, and thus was like some trees which, not satisfied with the bloom of May, blossom again in October. Thus must man glorify his world to the last,—not only when the leaves of life open, but also in the autmun when they fall.

(C. Register, 1893.)

Is Evolution a Failure?

8. **The problem of Universe.**—There surely are some great difficulties for mortal man to encounter in any effort to solve the problem of the universe. Evolution as held by any rational man does not profess to expound and clear away all that stumbles the reason, nor to make absolutely clear all that is open to investigation. It barely assumes that no hypothesis so well suits all the data concerning the processes of development, physical and psychical, as does that propounded by Darwin and Spencer and their followers.

9. **Non-creation and non-destruction of matters.**—But at the outset we must see that evolution is in no way responsible for the doctrine that matter is non-created and non-destructible. This conception of matter was reached by science

before Darwin wrote a line. The same must also be said concerning the non-creatibility and non-destructibility of force. If we are to contend with these propositions, which will be a serious matter, we must understand that we are not touching on any part of the evolution hypothesis; and we must not mix the two intents. It may be well to stop a moment, however, to note the difficulty which the author sees in the way of accepting this fundamental principle of every school of modern philosophy and of science. "If matter is eternal, it needed an Creator; and...it has not required a God of any description to plan its course or direct it in its progress from the original nebula to man." I should much prefer to refer the writer (the Editor of *Unitarian*) to Leibnitz, Spinoza, Hegel, and all the earlier scientists of this century concerning this question of non-creatibility of substance; but is it not in his mind a difficulty arising from intimacy with those theistic writers who speak of "pushing God as far back as possible" and making room for law? I quote that masterly leader of the theists, Prof. Diman, while Porter and others essentially use the same language. Law, as revealed in the physical universe by the Newtonian theorems and by Laplace, was so clearly *doing* the work of world-making that it was necessary to put God farther back, and make him the giver of the law. Science does not get the credit, but it nevertheless has done this: it has stopped pushing God back and back, and as far back as possible, and has brought his right forward again, to the very front. It uses the language of Paul,—"There is one God over all, *in* all, through all." That is, science does not teach, at least not now, the unspirituality of the universe; but it denies with emphasis and anger the materiality thereof. I should find it difficult to name ten leading scientists of America who speak of the universe as mere mechanism. Cope, Le Conte, Ward, Shaler, Fiske, are very happy illustrations of the drift of science and investigation. Will you read Cope's "Origin of the Fittest"

and Shaler's "Interpretation of Nature"? Cope says evolution is "an attempt to formulate the thoughts and plans of the Author of the universe." Shaler says: "It seems now as if the end of the long dispute between the Materialists and Spiritualists may soon come, through the growing conviction of physicists that all matter is but a mode of action, of energy; that the physical universe is not a congeries of atoms which are inert, except when stirred by dynamic powers; that all phenomena whatever are but manifestations of power. In other words the students of nature are nearer those who have trusted for guidance to the divining sense than ever before." "Naturalists are driven to hypothecate the presence in the universe of conditions which are best explained by the supposition that the direction of affairs is in the control of something like our own intelligence." In other words, you will not find science denying the infinite eternal intelligence and life in the universe. This is the glory of science,—that it has driven out materialism. It has abolished the idea of a universe, a God,—a universe and a God,—and given us a God universally present and operating in matter. Mind and matter are no more to be conceived of as separate in the universal than in the individual. The universe can be rationally conceived only as One Absolute, including eternally all the material and all the spiritual. Now, the theory which science has exploded really gave us an eternity of lawlessness till God devised law, and an eternity of deathfulness till, at a certain time, God said, Let us create leaving creatures.

10, **The Mysteries in Creation.**—Evolution, I said is no way responsible for this conviction of the unity of the universe; the idea that the universe is alive with Deity; that his will, his presence, is in every part, in molecules as in constellations; that God interpenetrates all, as Prof. Seelye expresses it. But evolution has gladly accepted and worked on this basis. Dean Burgon well says: "We cannot get on without mysteries. It is a great mystery why

God left the universe lifeless until at a time he concluded to create." I do not quote his exact words. Evolution has never said anything about these mysteries. It assumes they exist only in the minds of those who are compelled to accept of Mosaic science and mediæval philosophy. It goes on quietly assuming that there is eternal law and will and life, and tries to explain the process of life and purpose in its unfolding within the possible range of our investigation. You may say that all science is henceforth "a study of God," if you choose, or, dropping that term, "of eternal will and intelligence."

This seems to me to be a just statement of the nature of evolution as a working philosophy of science. It is not necessary to say the hypothesis of evolution has had a little evolution of its own; yet it is quite natural that it should have been so. The grandeour of the idea as applied to life, forms and functions by Darwin, dazed investigators at first; and no one could for an hour say what it was coming to.

11. **Is life a Cosmic Force?**—It is quite another question to which the author of the paper quickly introduces us: "Again, if it is assumed that life is simply a new and more complicated exhibition of cosmic force, than all attributes of life, when the conditions that developed them have passed away, must be material; and all knowledge, all feeling, is of the earth, earthy." I slightly compress the statement. If we have safely gone through the previous proposition, and felt the presence of infinite, loving, purposeful life, it hardly seems necessary any further to be troubled with materialism or any of its children. The beginning of organic life-forms on this earth, it is true, remains as puzzle. It is possible that Sir William Thompson's theory will yet find demonstration,—that the first living cells reached this planet in meteoric carriage. It may be true, as some have theorized, that, when the

conditions of origination are present, universal life will become particular life. This problem Darwin resolutely refused to touch. He said he assumed a creator, and only proposed to trace the process of life-development. Later evolutionists go farther, and say a creator helps the case none at all; for we can get things *ab nihilo* quite as well, without assuming an unaccounted for creator. There practically are but two hypotheses: (1) *All is eternal, both intelligence and matter.* There is no cessation of the development of mind and matter. Frederick Robertson calls matter "the body of God." (2) *There was an eternal Being who did not find all the universe, in some sense, was above the universe, who by a potential will from nothing caused all that is to be.* On the first theory we live in God: on the second we live in what he has created. On the first theory all that is always was and always will be: on the second theory he who created can uncreate: and no one can tell but he may, at some point of time, uncreate the whole.

12. **The consciousness of Self and God.**—There is a process in the evolution of being that rises from mere consciousness to a consciousness of himself as having moral obligation and intellectual duties. From this standpoint, man obtains a conception of that Being which is eternal, necessary, absolute, and of the relation of himself to such Being as having with him unity of purpose and unity of will and unity of the involved consequence; that is, moral joy. He therefore logically and lovingly expresses this relation in father and child. Evolution, from that point, becomes the unfolding of the ties involved in the new relation attained by rightness. On the side of man to succeed is life, to fail is moral degeneration. On the part of God the obligation is to meet every moral uplook of his child with sustenance. Evolution leaves the question at this point: What is the finality of the degenerating? That question remains. It is glorious field for hope. All we can be assured

of is that the secret of eternal life lies not in our physical (animal) heredity, but in our heredity of the Eternal Moral Purpose (God). He that wills with the Supreme Right is saved from degeneration, which is the only death. Behold your life is hid in God. It certainly will be excusable if I refer for fuller discussion to my book, "Our heredity to God."

13. **The origin of Life**—As for the assumption of Life, I have involved in what I have already said an answer to that, "From whence came life? Emphatically from *life*, —LIFE. Evolution denies any rise of either matter or life or intelligence from nothing, or from an inadequate origin. "The creation of life from non-life" is so far from the trend of evolutionary argument that I wonder at its attribution. Evolution has for its very corner-stone, *Nothing* can be originated *ab nihilo*. Only Mr. Bastian has attempted to demonstrate spontaneous origination of life. Prof. Tyndall tumbled him and his tests out of sight forever. * * There is a far better Christian and evolution doctrine; for there is one God over all, in whom we live and move and have our being. But I find myself, at the very last, slightly annoyed when I read that "it will not avail to say that God has been *in* the world always; for then the world is God. God cannot be distinct from matter." I have been in my body from its conception. Am I not distinct from the matter which I waste every day and renew daily? The proposition is astounding. Suppose we say, "God has been in the world from its origin by creation; therefore the world is God. God cannot be distinct from matter." The logic is as good in one case as in the other. But I imagine it is not acceptable to either party. It is a case of *non-sequitur*. However, let us not disagree any farther than we need. The one great end, surely, is to find the life that in us grows unto life eternal, and unto Him who is, who was, and ever will be our Father.

(*E. P. Powell, in Unitarian.*)

Mrs. Annie Besant lectured at South place Institute, on the subject of "Theosophy," to a crowded audience. Premising that she would address them more by way of exposition than from a controversial stand-point, she said she would endeavour to expound the system as whole, not laying great stress upon the various lines of evidence in support of it, but rather presenting it to her hearers as it presented itself to her, leaving them to pursue the question of evidence for themselves. There has always existed in the past, as in the present, the great body of teaching—philosophical, scientific, and ethical—which she identified with Theosophy, which is something more than one great religious system of the world; it is a philosophy and science even more than a religion. As a religion it has no dogmas such as a Church might put forward as obligatory on the acceptance of those who belong to it. It presents its facts as capable of demonstration, and not on authority which one has no right to challenge and investigate.

2. The Doctrines.

Its doctrine existed without doubt in antiquity, and was especially taught in ancient civilizations. Some of the most philosophical and learned of ancient peoples were "initiated"; and some of their names have come down to the present day as those of the wisest men and greatest teachers, *e. g.*, Buddha, Confucius, Zoroaster. On coming further westward are found the great Greek teachers, the greatest of whom call themselves "Initiates," their knowledge having been brought from India, Egypt, and elsewhere. Such were men of vast and encyclopædic knowledge, having learned their knowledge from the Ancient Mysteries, and they gave to the world only such fragments of it as they were permitted to divulge. Initiates were found amongst the founders of the Church—men who espoused the Christian doctrines from the mystic

and esoteric side, holding them to be the same, in their essence, as the ancient doctrines. Origen and Clement, of the Christian Church, left behind them the record of their own initiation. So that in Western Christendom, as in all the land of the East, the great religious systems of the world were founded upon the same great truths. This knowledge was the source of progress through mediæval Europe; it was found in the Renaissance, when was revived all that made modern science possible. The doctrine has been given out to the world in fragments as the world was able to receive it, and those who had been fully instructed in the doctrine were regarded as almost divine. Modern science either denies the doctrine altogether or speaks of fraud and charlatanry, as if no greater knowledge were possible to men than that gathered during the past three hundred years.

So much for the claim of theosophy—a great claim—a claim to bring to the modern world the knowledge of the ancient world: a claim that its modern discoveries are *re*-discoveries, not primary ones, many coming directly from those who have been "instructed." Theosophy coming to the Western world speaks far more openly than was the habit in the early days, for the very simple fact that with the evolution of the race, man has grown more and more fitted to receive the instruction, so that what could only be taught to a small minority may now be given wider scope. Still, the secret doctrines are only given under great restriction, which few are prepared to fulfil.

3. What does it recognise?

Theosophy recognises the existence of one eternal principle, out of which the universe is periodically evolved. This it cannot prove, but only judges by analogy. They cannot suppose that something could come into existence if preceded by nothing. An eternal existence may be supposed, otherwise existence could never be. It must contain within itself the

possibility of all existence; it must contain the possibilities of everything spoken of as force, matter, or life. But, inasmuch as all these are changing in their manifestations, they find themselves forced to go backward beyond the changing manifestations to the eternal principle beyond them. Matter and force are but aspects of one substance. The universe is a manifestation, living from its very centre to its farthest circumference, animated everywhere, instinct with life. Life cannot be defined, because it cannot be separated, as it exists everywhere. Life is found in crystals, in repulsion and attraction of the chemical elements, &c. Life is the primary moulder and maker of every living form, and they are beginning to understand that, while life may change its mode of manifestation, it cannot change its essential self, while phenomena may change that essence which makes the things *to be* cannot be changed. Death is but an alteration of the manner of manifesting life, only a change of manifestations; no increase on the one hand, no diminution on the other.

Next to the apprehension of this permanent element in the universe came the conception that substances manifest themselves on seven planes or stages of existence. By a "plane" is meant a collection of similar forms of existence. Each plane, Theosophy teaches, has organisms fitted for that plane, as real as the audience were real and visible and tangible. It is taught that this visible universe is only that which is adapted to the lowest plane of matter, the matter which, to use a pleonasm, is most material in its nature. They could only prove by their senses the existence of such phenomena as affected them through their senses. Though they may refuse to believe in the existence of any thing they cannot understand, they have no right to deny its existence. An illustration was given from experiments in sound: If a dozen persons be asked to listen to sounds gradually rising in pitch, one after another of those persons will be unable to hear the sound as it gradually increases in shrillness till there will come

a point when no sound can be heard by anyone. Although the sound is emitted as before, there seems to be absolute silence, the sound being so shrill as to be incapable of reception by the human organism. What is existent to one is non-existent to another. To deny what is not apprehended is therefore unwise.

Theosophy alleges that we may so develop human beings that knowledge may be acquired beyond the power of the human organism. The universe is visible to them simply because their senses are fitted to that plane of the universe. Man does exist on planes other than material and sensuous body. Man may pass into a condition in which the body is passive, as in sleep, mesmerism, and hypnotism. A man may be transferred to some other stage in which he is able to see without bodily vision, in which he hears without impact on the organs of hearing, and in which he may see things invisible to the normal sight. The consciousness of a soldier may, in battle, be so transferred from his body to his passionate nature that his body may receive a serious wound and he be unconscious of it till returning from the battle he becomes conscious once more in the plane of his material life. These planes were states, not places. It was not like dividing an orange into seven pieces. One may be concentrated on the plane of *mind* and be utterly unconscious of what is passing in the material world, even going without food and sleep. One may transfer his consciousness, to the plane of *spirit*—a plane which is patent in most persons, but which is capable of evolution in everyone that is short into the world. A *thought* is quite as real a thing as a body, and may be as visible and audible as is any material thing; in other words, existence on the mind plane is just as real as on the physical plane, and, said the lecturer, "whether you are willing to live there depends whether you are willing to develop your higher and nobler nature." Power may be obtained over material nature to mould it to one's will.

She knew a man of concentrated will who walked through a yelling crowd that wished to take his life, but no one near was able to touch him because of that force of will and intellect which is far more potent over matter than brute force. This force was real, though unseen; electricity was a force on a lower plane—real and also unseen. It should be the aim to highly develop their humanity—not because of the powers to be acquired, but because of the knowledge which may be utilised in human service; and those who are willing to sacrifice in order to obtain become the saviours of those who have not reached the same point of progress. The power won must be used in the service of others and never for themselves—therefore it is not likely to be eagerly sought after; for people long for a power that they may be higher than their neighbours. But the aim of Theosophy is to be most useful to others. It does not teach that man can rise into great heights of excellence in one stage only of existence. It teaches the doctrine of Re-incarnation—that man has an enduring life; that each personality is only one life out of many; one summer's day, as it were, out of many. The capacity of a genius has been evolved by ages of struggle and triumph.

Causes in the past bring about effects in the present. The doctrine of "Karma," does not imply that material advantages are the result of personal worth, or *vice versa*. If, as is the case, the lessons to be learned from suffering are more valuable than those that can be learned by other means, a wise man would choose suffering, on account of the moral and intellectual power to be gathered thereby. Common Love to ordinary human kind is a lesson worth learning at any cost. They are glad that their life has had its defects, for sorrow had taught them love. Theosophy teaches the great lesson of Human Brotherhood, without which all science is useless and all religions hypocrisy. Deeper than

all knowledge, grander than all philosophy, is that spirit of human brotherhood. It welcomes all mankind as one and indivisibler and knows no separation of sex, occupation of sex, occupation of age. "The inner self of you," the lecturer said, "is one with the inner self of all other brethern scattered everywhere over the world. What endangers one must endanger all. There is one mighty body, no matter how divided in space and time, and on vast brotherhood." Those Initiates, of whom she spoke as "Masters" speak of themselves as brother; they are brothers, because they are strong to help; and that doctrine of brotherhood is their *central* doctrine (Mrs. Annie Besant.—*Inquirer.*)

THE THEOSOPHICAL SOCIETY,

"It is formed upon the basis of a Universal Brotherhood of Humanity."

The general plans of the Society are declared to be as follows :—

1. To keep alive in man his spiritual intuitions.

2. To oppose and counteract—after due investigation and proof of its irrational nature—bigotry in every form, whether as an intolerant religious sectarianism or belief in miracles or anything Supernatural.

3. To promote a feeling of brotherhood among nations; and assist in the international exchange of useful arts and products, by advice, information, and co-operation with all worthy individuals and associations; provided, however, that no benefit or percentage shall be taken by the Society for its co-operate services.

4. To seek to obtain knowledge of all the laws of Nature, and aid in diffusing it; and especially to encourage the study of those laws least understood by modern people, and so

turned the Occult Sciences. Popular superstition and folk-lore, however fantastical, when sifted, may lead to the discovery of long-lost but important secrets of Nature. The Society, therefore aims to pursue this line of inquiry in the hope to widen the field of scientific and philosophical observation.

5. To gather for the society's library and put into written forms correct information upon the various ancient philosophies, traditions, and legends, and, as the Council shall decide it permissible, disseminate the same in such practical ways as the translation and publication of original works of value, and extracts from and commentaries upon the same, or the oral instructions of persons learned in their respective departments.

6. To promote in every practical way, in countries where needed, the spread of non-sectarian education.

7. Finally, and chiefly, to encourage and assist individual fellows in self-improvement, intellectual, moral, and spiritual. But no fellow shall put to his selfish use any knowledge communicated to him by any member of the first section; violation of this rule being published by expulsion. And before any such knowledge can be imparted, the person shall bind himself by a solemn oath not to use it to selfish purposes, not to reveal it, except with the permission of the teacher. (*The Theosophist, April 1880.*)

THE DANGERS OF UNIVERSAL BROTHERHOOD.

The main object of the Theosophical Society is to found a Universal Brotherhood, or to establish among men permanent peace which cannot be disturbed. It is most important, therefore to show what disturbs peace among men, and what are the causes which hinder men from being brothers.

I. **The first danger is Anger,**—rising in man's heart against his brother, when struggling for the possesion of worldly advantages. Every man ought to repress Anger rising in his heart against another man even if it should appear just. No man should ever consider another a bad man or an outlaw.

II. **Hostility between men,**—on account of women and sensuality of every description.

Men ought not to indulge in licentousness, they should not consider women as an instrument of pleasure only. Every man should be indissolubly united with only one woman, and they should cling to each other through life for better or worse.

III. **Binding oneselves by Oath**—No man ought to bind himself to do the particular will of another man, or other men, for fear of being compelled to act in contradiction with the common law of Nature which is engraved in our hearts. Let our words be "yea" and "nay."

IV. **Revenge.**—or what we regard as lawful punishment for wrongs which men inflict upon us, and which we try in vain to repress by force. Never, and in no case should we repay wrong by wrong, nor oppose violence to violence. Suffer abuse, and any amount of bad treatment, for triumph over evil belongs only to meekness, forgiveness and patience. Trimuph over evil is the only aim of a reasonable man's life and realizes the dominion of spirit over matter.

V. **National Enmity and division of land into particular countries.**—Consider not as a stranger, or as your enemy, any man of different Nationality; never use a weapon against a living creatnre, for every man is your kinsman and brother. (Prince L. Ouroussow, from Paris, in *The Theosophist*, 1885.)

INDEX TO PART I.

THE OPINIONS OF THE PRESS.

On the Merits of the following English Works of Babu B. R. Chatterjee.

"THE ANTHOLOGY OF WISDOM."

PAGES 150, PRICE 0/8/0.

1. "The Anthology of Wisdom from all Nations by * * is an interesting little compilation which will repay perusal. * * The flowers collected are, indeed, excellent, and are well calculated to give the reader a fair idea of the teachings of some of the noblest minds of all nations and creeds."—(*The Indian Spectator*, Bombay, 20th May 1894.)

2. "*The Anthology of Wisdom*," contains extracts from the principal works of all great nations. The aim of the author is to show that all religions are one in their main features. This book is written in a catholic spirit and is very interesting."—(*The Light of the East*, Calcutta, May 1894.)

3. * * "It contains a collection of wise sayings and aphorisms from such widely different exponents of natural Philosophy as Aristotle and Seneca, Socrates and Epictetus, Zoroaster and Budha, Christ and Mohamet and should from a useful guide to the lives of those for whom it is intended."—(*The Beluchistan Gazette*, Quetta, 21st March 1894.)

4. * * "We are agreeably surprised to find a member of the Arya Samaj looking for truth and wisdom beyond the Vedas. * * The collection looks more like the work of a member of the New Dispensation Church of the Brahma Samaj, than that of an Arya Samajist. Any way we welo come this new Garland of the flowers of human wisdom."—(*The Phœnix*, Karachi, 7th February 1894.)

5. * * "It was sorely felt by all good people that the positive side of true religion should be shown and constructive work should now be done. * * This craving on all hands has now been satisfied by * * who has recently brought a most useful book called the *Anthology of Wisdom*-which contains the golden precepts of all renowned teachers of

the world. It will prove most useful to the enquirer of the truth of religion."—(*The Arya Patrika*, Lahore, 10th October 1893.)

6 * * "Requests him to supply 40 copies of the book to this office. Price will be paid on receipt of books and bill." (*Director of Public Instruction*, N. W. P. and Oudh's letter No. 2201G, dated Allahabad, 19th September 1894.)

7. * * "The Atg. Director acknowledges with thanks the receipt of a copy of "The Anthology of Wisdom." The book will be placed in the Library for the inspection of persons interested in education."—*Ibid*, Madras, letter No. 771 B. B., dated 11th September 1894.)

8. * * "I have the honor to acknowledge with thanks the receipt of the book (Anthology of Wisdom) * * and to state that the book has been forwarded to the Punjab Text-Book Committee for consideration."—(*Ibid*, Punjab, letter No. 2022 of 3rd September 1894.)

LECTURES AND NOTES PART I.

PAGES 150, PRICE 0/8/0.

9. "The present pamphlet (*Lectures and Notes Part I.* 1st Edition) contains lectures embracing a variety of subject, which are very important to those gentlemen who take a lively interest in the cause of mutual improvement, social, moral, and religious reformation and India's future greatness. * * The pamphlet gives us a vast amount of information, very useful and necessary for lecturers. We recommend the book to lecturers and the General Public interested in the Arya Samaj movement."—(*The Arya Patrika*, Lahore, 31st January 1893.)

10. The work is intended to serve as an excellent guide to young men in India, as it contains all that an Indian youth needs, in order to become an honest citizen, a loving parent and husband, a true patriot, a reliable and submissive subordinate and a good neighbour. Regarding temperance the book contains some sound advice to the rising generation. * * The lovers of religious history will appreciate the work for its instructive nature. * * Another remarkable feature of the

work is that it is absolutely free from religious controversy and its teachings are such as would be acceptable to people of every religion."-(*The Beluchistan Gazette*, Quetta, 23rd January 1893.)

11. "The *Lectures and Notes*" (Part I.) contain chiefly discussion on Social Problems in which the opinions of many living authorities are quoted. * * The views of the writer are very liberal and the two books noted above (*viz.* Anthology of Wisdom and Lectures Part I.) deserve wide circulation.—
(*The Light of the East*, Calcutta, May 1894.)

LECTURES AND NOTES PART II.

PAGES 136, PRICE 0/7/0.

12. Like its predecessors it is a valuable production of our noble brother. * * Useful as the book is we hope it will secure a large circulation among the English-reading public.—
(*The Arya Patrika*, Lahore, 16th March 1894.)

13. We have to acknowledge with thanks the receipt of *Lectures and Notes*, Parts I. and II. by * * The gentleman seems to be always engaged in writing or speaking on some religious or social subjects and his information is very extensive.—(*The Phœnix*, Karachi, 7th March 1894.)

THE SACRED THOUGHTS,

PAGE 117, PRICE 0/6/0.

14. These books (the *Sacred Thoughts*, *Lectures and Notes* Part I. "*A Wreath of Prayers, Hymns &c.*,") especially the last, are likely to be a great help to worshippers of God, who want to compose his minds, and prepare for worship." * *
(*The Indian Messenger*, Calcutta, 25th June 1893.)

15. Babu * * is doing a very useful service to the cause of the Arya Samaj, by issuing pamphlets after pamphets at cheap rates, so that all the gentlemen conversant with a little English can peruse them. They all contain a vast amount of information on the Social and Religious questions of the day. * * If such pamphlets be widely circulated among the educated natives, we hope the Vedic Religion will spread soon among the Indians.—(*The Arya Patrika*, Lahore, 1st August 1893.)

16. In our opinion each and every young man should have such a book with him for his guidance and careful study.—(*The Sat Dhurm Procharak*, Jullunder, 11th February 1893.)

17. This book is very useful to those who wish to be free from vices and lead virtuous lives. The morals, it contains, are valuable and worth following. Almost every subject on the improvement of life has been dealt with. The exertions of the author are creditable. All English-knowing brethren are recommended to send for the book and study it.—(*The Arya Gazette*, Ferozepore, 24th February 1893.)

18. "The book appears to contain a valuable collection of precepts."—(*The Director of Public Instruction*, N. W. P. and Oudh's letter No. 4749G, dated Allahabad, 8th May 1893.)

19. "The *Sacred Thoughts* forwarded with your letter of the 22nd February 1893, has been sent to the Punjab Text Book Committee for consideration."—(*The Director of Public Instruction*, Punjab's letter No. 629, dated Lahore, 7th March 1893.)

20. "It is an excellent work calculated to do good to the young, who infected by a spirit of controversy often fail to appreciate and follow the solid principles of positive virtue."—(*Hunsraj B A.* Principal D. A. V. College. His letter dated Lahore, 12th February 1893.)

21. "This book contains sound moral advices to young men, and would serve the purpose of an excellent companion for students. The opinions, thoughts, and advices of renowned authors of about all denominations have been carefully compiled and arranged, and would scarcely fail to benefit those for whom the work is intended. It would help the students in their labours for mutual improvement, and would teach them the benefit of leading a moral life."—(*The Beluchistan Gazette*, Quetta, 5th April 1893.)

MISCELLANEOUS.

22. "Quite a heap of books compiled and written by * * has been lying on our table for sometime. The names of the publication will indicate the subjects they treat of:—

"*Wreath of Prayers, Hymns &c.*"

"*Anthology of Wisdom* from all Nations,"

"*The Sacred Thoughts*" &c. &c.

Babu Bacha Ram's former works of the same kind were very well received by the public, and there is no reason why the present ones should not have a good sale."—(*The Tribune*, Lahore, 17th January 1894.)

23. We owe an apology to * * for not having acknowledged earlier his gift to us of the undermentioned tracts and books. Babu Bacha Ram is known to every Punjabi. His Lectures and Sermons on the occasion of the anniversaries of the Lahore, Jullunder and other Arya Samajes have been heard with rapt attention. * * These books are of his life-long researches. They are very valuable. * *

"*The Sacred Thoughts*"

"*A Wreath of Prayers*"

"*The Anthology of Wisdom.*" &c &c.

(*Purity Servant*, Lahore 1894.)

"A WREATH OF PRAYERS, HYMNS, HOLY GEMS AND PROVERBS."

PAGES 125, PRICE 0/7/0.

24. "It contains well-digested selections of the choicest pieces of poetry and prose bearing on Religion and Morality. Its perusal is delightful and elevating. The book will be found much useful to both young and old readers."—(*Arya Patrika*, Lahore, 20th June 1893.)

25. "The book (*A Wreath of Prayers &c.*) is really a mine of golden and noble ideas and even a cursory reading is sure to leave sacred and elevating impression on the mind. It would be an immense value to our brethren if all could have a book like this in the vernacular."—(Lalchand, M. A. Pleader Chief Court Punjab and President D. A. V. College Society Lahore. His letter dated the 24th April 1894.)

26. It is a collection of charming pieces of Poetry and will repay the labour of reading it.—(*Pt. Harikisen*, B. A. President, Arya Samaj, Quetta.)

27. * * "We have read this book (*The Wreath of Prayers &c.*) nearly from beginning to end It contains 132 pieces of Poetry of Herbert, Longfellow, Addison, Pope, Cowper, T. Parker, Tennyson, Adam, &c. It is full of sweet prayers and Instructions. * * Those of our country-men, who unfortunately paid no attention to the deep teachings of our *Shastars*, and who having read one or two atheistic works, say that Europe and America are full of atheists, they ought to once peruse this book and see how the Europens and Americans, whose education they so much admire, are prayerful to the Lord of the Creation, like little children."—(*The Arya Varta*, Dinapore, 22nd September 1894.)

28. Tract No. IX. *Devotion and work.*

" " X. *Faith and Culture.*

" " XI. *The Idea and Existence of God.*

They are all full of moral and religious thoughts expressed by the great men of the world. The perusal of the tracts evoke the spiritual and devotional nature of men, who feels himself to be elevated by the impresion of higher thoughts into his mind, while reading these and similar tracts previously written by the good gentleman. Seeing there is no systematic moral readers for instruction in Indian Schools, which are over-ridden with sceptic and materialistic books, we see no reason why some of these tracts should not be introduced into the scheme of studies. * * *—(*Harbinger* Lahore, 15th September 1894.)

29. Our much-esteemed brother * * who has already flooded the Aryan world with his works, has recently brought out 3 more pamphlets entitled "*Faith and Culture*," *Idea and Existence of God*, *Devotion and work*. The pamphlets are, one and all, like their predecessors, full of matter worth perusal and benefitting by, and will, we are sure, be cordially received by the Aryan and the general public.—(*The Arya Patrika*, Lahore, 28th September 1894.)



